THE VICTORIOUS CHRIST

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THE VICTORIOUS CHRIST

Messages from Conferences held by the Victorious Life Testimony in 1922

Including addresses by

W. H. Griffith Thomas
Gordon Watt
Howard B. Dinwiddie
J. S. Flacks
Mr. and Mrs. J. Harvey Borton
L. L. Legters
Charles Gallaudet Trumbull
Addison C. Raws

and others

Philadelphia
The Sunday School Times Company

CONFERENCE MOTTO

"To Me to Live is Christ"—*Philippians 1: 21*

The purpose of the Victorious Life Conference is to show hungry-hearted Christians the offer in God's Word of a life of sustained fellowship with God, victory over sin, and power in service, through Christ as Saviour, Lord, and Life; and God's call to all, as missionary Christians, to share this with others to the uttermost part of the earth.

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THE VICTORIOUS CHRIST

THE VICTORIOUS LIFE TESTIMONY

THE Victorious Life Testimony, as is now generally known, is an interdenominational organization standing for normal New Testament Christianity, without any fads or "isms," but believing in and witnessing to a Saviour whose grace is fully sufficient for past, present, and future, and in a perfect, infallible Bible as wholly the Word of God. It believes also in world-wide missions as the supreme duty of the Christian Church. The Testimony holds and teaches the commonly accepted fundamentals of the evangelical Christian faith as held by the Church from the beginning.[1]

The work began in 1913 with one annual summer conference, held at Oxford, Pa. From 1914 to 1918 the summer conferences were held at Princeton, N. J.; and from 1919 to 1922 at Stony Brook, Long Island, N. Y. As this volume goes to press, it is hoped that the annual Eastern summer conference, July 14-22, 1923, will be held at Keswick, N. J., in order to accommodate larger numbers and at less expense.

God has gradually enlarged the opportunities and service of the Victorious Life Testimony, until to-day it includes three branches of work. It holds a considerable number of conferences, some smaller, some larger, the year around, and hopes to increase this number as rapidly as workers and speakers are raised up to respond to the urgent invitations coming from many directions. In response to invitations

1A pamphlet setting forth the Doctrinal Position of the Victorious Life Testimony may be had from The Sunday School Times Company, Philadelphia, at 30 cents a dozen copies, $2 a hundred, or 3 cents each, postpaid.

from various foreign mission fields deputations have been sent to the Far East, and to Central America, and Mexico.

In 1920 the Testimony was asked to accept the entire trusteeship of Keswick Colony of Mercy, with its several buildings and six hundred acres of land in the health-giving pine region of New Jersey. This trusteeship was accepted, and a fuller account of the great opportunity of "America's Keswick" is given on pages 249-252 of this volume.

In the autumn of 1921 the Pioneer Mission Agency was formed by members of the Council of the Victorious Life Testimony, in order to assist in getting the Gospel to the many unreached portions of the world, with their one hundred and seventeen millions who have never heard the name of Christ. A fuller account of this new development in the work is given on pages 253-255 of this volume.

The new offices of the Testimony are at Rooms 80-82, Stafford Building, 1114 Chestnut St., Philadelphia, to which inquiries about the work may be addressed. A permanent Prayer Room is part of these offices, and is open at any time during office hours, or by arrangement at night, for the use of God's people for prayer, individually or in groups. The Office Secretary is Miss Bessie E. Stockwell, who was formerly the Rev. Paul Rader's secretary and active in the work of the Moody Church, Chicago. The names of the Secretary and other officers of the Testimony are given on the next page.

The organization came into being through young people, as a young people's work; and an important part of its work today is its Young People's Auxiliary. This is a group of enthusiastic, healthy, normal, consecrated Christian young people who will gladly help in any way they can to deepen the spiritual life of the young people of other churches or communities. Their Chairman is John W. Lane, 724 Ash Ave., Collingdale, Pa.

All friends of the work are invited to unite in praying regularly for God's blessing upon and extending of the ministry of the Victorious Life Testimony in all its branches. Those who are led to enter upon definite intercession in this way will receive, upon request, the annual Prayer Call of the Testimony.

One of the most far-reaching ministries of the conferences is that of the books and pamphlets to be found on the Literature Tables. Many a life in home-land or foreign mission

field has been revolutionized through receiving a leaflet or a book from some one who has attended a conference. This literature has been brought together after prayerful study by the Christian Life Literature Fund, the Director of which, Oliver R. Heinze, will gladly help others to find what they may need in this line. The office of this Fund, while not organically connected with the Victorious Life Testimony, is in the rooms occupied by the Testimony, at the address given. Gifts from God's people for the free distribution of sound Christian literature will be gladly received and administered by Mr. Heinze.

Unusual blessing will be found in the "Victorious Life Hymns" used at the conferences. The book was prepared by members of the Council in collaboration with the late beloved Charles M. Alexander, who placed his entire collection of copyrighted hymns at the disposal of the Council for this book, by a business arrangement with himself as its Editor. The book brings together an almost unique collection of hymns of Invitation, Surrender, Faith, Victory, Evangelism, Missions, Our Lord's Return, and such themes, and will be found invaluable for evangelistic meetings, Sunday-school work and the like.[1]

The work of the Victorious Life Testimony in all its branches is supported entirely by voluntary contributions from God's people. The treasurer is named below. Will you unite with the Council in praying that God shall supply all the needs of this work?

MEMBERS OF COUNCIL

J. Harvey Borton, *Chairman*
Benjamin F. Culp, *Treasurer*
Howard B. Dinwiddie, *Secretary*
Howard A. Banks
Charles A. Blatchley
Alice Borton
Ernest J. Pace
Addison C. Raws
W. H. Griffith Thomas
Charles G. Trumbull

[1]This book may be had from The Sunday School Times Company, Philadelphia, at 60 cents a copy or $55 a hundred, in cloth binding, and 40 cents a copy or $35 a hundred in manilla binding.

DAY VERSES OF THE CONFERENCE

July 15-23, 1922

CONFERENCE MOTTO

"To me to live is Christ." Phil. 1:21

SATURDAY	"Sanctify yourselves: for tomorrow the Lord will do wonders among you." JOSH. 3:5.
SUNDAY	"God . . giveth life to the dead, and calleth the things that are not, as though they were." ROM. 4:17.
MONDAY	"Unto him that loved us, and washed us from our sins in his own blood." REV. 1:5.
TUESDAY	"Holiness, without which no man shall see the Lord." HEB. 12:14.
WEDNESDAY	"Let this mind be in you, which was also in Christ Jesus." . . "Not my will, but thine be done." PHIL. 2:5; LUKE 22:42.
THURSDAY	"The Lord killeth, and maketh alive: he bringeth down to the grave, and bringeth up." 1 SAM. 2:6.
FRIDAY	"Dead indeed unto sin, but alive unto God through Jesus Christ our Lord." ROM. 6:11.
SATURDAY	"In thee shall all the families of the earth be blessed." GEN. 12:3.
SUNDAY	"He which testifieth these things saith, Surely I come quickly. Amen. Even so, come, Lord Jesus." REV. 22:20.

POST-CONFERENCE VERSE

"I the Lord do keep it; I will water it every moment: lest any hurt it, I will keep it night and day." ISA. 27:3.

"ALL THINGS NEW" AT STONY BROOK

GOD did new things at the tenth annual summer conference of the Victorious Life Testimony, held July 15-23, 1922, at Stony Brook, Long Island, N. Y. It is worth while to look back a little and see why and how God brought these things to pass.

At the previous summer's conferences the members of the Council were convinced that God would have them accept their prayer stewardship for this work in a deeper way than ever before, and that part of this must be the setting apart a time, every month, for a week-end retreat in prayer and study for the work of the Testimony. Beginning in the autumn, therefore, the Council had such week-end meetings monthly, going Saturday afternoon to a little cabin in the pine woods of New Jersey, as guests of the Chairman and his wife, Mr. and Mrs. J. Harvey Borton, and spending Saturday evening and all day Sunday in prayer, meditation, the seeking of God's will for the work, and the reaching necessary conclusions as to the work. These meetings, commencing in October, were held every month until and including June, with the exception of January, when the annual Winter Conference in Philadelphia replaced the other meeting.

In immediate preparation for the Stony Brook Conference the Council believed God would have them go to Stony Brook twenty-four hours before the opening meeting, and take much time Friday evening and Saturday in prayer.

As one after another prayed in this pre-conference prayer time, they found themselves calling upon God to do some entirely new thing. A conviction was given that they must ask God for this, and that God was going to do it. Yet no one could say what that new thing was to be. They only knew that their hearts were hungering for something new, something far beyond the best that had yet been received.

At the opening meeting of the conference, Saturday night, the Rev. Howard B. Dinwiddie, Secretary of the Testimony, told of the amazing things the Holy Spirit had done last winter in Central America. God had worked there, as so often in other mission fields, in a way in which he seldom seems to work in so-called Christian lands. Souls were saved,

and they and backslidden Christians were convicted, cleansed, energized in the fulness of the Holy Spirit, so that the meetings were like those described in the Book of Acts. It was a heart-touching, heart-hungering story; it made us who were at Stony Brook wonder why we could not have Central America blessings on Long Island. It made us ask for them. And God hears hungering prayers.

Sunday morning at seven o'clock, an hour before breakfast, there assembled those who were ready to "rise up early in the morning" to meet God,—and they were many,—in the first of the daily morning prayer hours. Day by day these early morning prayer-meetings were held, conducted by the chairman of the conference but led by the Holy Spirit. They were marked by entire freedom, informality, and conscious closeness of fellowship in Christ. A bit of Scripture would be read; hymns would be sung; prayers and praises were offered as the Spirit prompted; a few special prayer requests were read and remembered; and the hour always passed all too quickly. But, oh, the heart-searching longing and entreaty, and again tenderness and praise and thanksgiving that were revealed in those early morning prayers! They made a preparation for each day that could have been had in no other way.

At nine o'clock that first Lord's Day morning the Rev. Gordon Watt, of Scotland, gave the first of his unforgettable series of studies of the Cross of Christ. Each morning of the eight days, and again at the closing service, Mr. Watt brought from the Word of God treasures new and old on the cross. Mrs. Watt also brought great blessing to the conference through her personal ministries and intercession.

At the preaching service Sunday morning Dr. John F. Carson, President of the Stony Brook Assembly, spoke on the Glorified Christ of Revelation. There had been conviction and prayer that there ought to be held up at this conference, not primarily a blessing, not primarily an experience, but the Victorious Christ. God answered this prayer in Dr. Carson's message.

In Dr. Carson's message of welcome to the conference he said some unexpected things, which God made a great encouragement to those who were there:

"We welcome you because of what you stand for. You stand for the great fundamental truths of our Christian

faith, and for those truths incarnated in character and expressed in conduct.

"You have been with us four years, and there has never been an uncertain note struck, and there has never been an unappreciative act done. You have come in rainy weather. Oh, do you not remember some of those storms? You have come when we were unprepared to receive you. Do you not remember what you had to put up with sometimes? You have come under conditions sometimes that were most unpleasant, and yet I want to say that never have we heard a word of criticism from anybody who attended the Victorious Life Conference.

"When you first came we were a little bit nervous about you. We were very uncertain about you because we had heard so many things about your method of teaching on the Victorious Life from those with whom we had had fellowship and in whose opinion we had a great deal of confidence. We heard a great deal said about the over-emphasis on the experience and the under-emphasis on the truth,—so many things we heard that we debated a long time when the suggestion was first made to us that the Victorious Life Testimony be invited to hold its conference at Stony Brook.

"We took a venture in faith; and you came. I wanted to see and hear and know; and I saw, and I heard, and I knew that the Victorious Life Conference in its method and its teaching was true to God's Word, and that you were doing a mighty, mighty work that *I would God was done in every church in our country.* The impression of the first conference has been deepened by all the subsequent conferences, and I hail with the greatest thanksgiving to God your coming to Stony Brook."

Sunday afternoon there was Sunday-school; and at four o'clock a meeting for prayer that God might search out hearts and show personal need. This was another time of quiet waiting before God.

At the Sunday twilight vesper service in the open air, Mr. Charles A. Blatchley, of the Council, told of the wonders of answered prayer in the experience of a group of five young people who had gone to the Victorious Life Conference two summers before, when there had been the strongest kind of opposition in their local church to their going. It seemed impossible for them to attend; yet one by one, simply in

answer to prayer, the granite blocks of opposition were removed; and when that group of five young people returned to their home church all five had volunteered their lives to the Lord for service in the mission field. One has sailed for Korea. Others are in training and eager to go.

After the closing meeting of the first Lord's Day various delegates met together in small prayer groups, for a few minutes together before the silver-toned cornet of Addison Raws, of Keswick Grove, sounded the good-night hymn. These evening prayer groups were frequently the real battle-ground of the conference. There God got to close grips with many a life. In the prayer group of girls led by Mrs. Borton that Sunday night, when she asked how many there had fully surrendered their lives to the Lord, there was one hand that was not raised; and God had an opportunity to do a convicting work that had been begun months before, and that was coming to such a fruition that the story of this particular "new thing" in Christ was told later in The Sunday School Times, in an editorial on "How She Found Christ" (this may be had in pamphlet form from The Sunday School Times Company, at 30 cents a dozen copies, $2.00 a hundred, of 3 cents each, postpaid).

On Monday morning, in addition to the daily meetings that had begun on Sunday, the first of the mission study groups were held, under the Rev. S. Emmet Stephens, of Tsing Tao, China, studying missions in China; Max I. Reich, on Israel, and Hebrew evangelization; the Rev. Edwin E. Calverley, of Kuwait, Persian Gulf, Arabia, on missions in Arabia; the Rev. L. L. Legters, on missions to the Indians; and Mrs. J. Harvey Borton, on India. Here again, as in the prayer groups, the experiences were unique and rich, each mission study leader making such a contribution to the blessings of the conference as could have come in no other way, and lives being reached by the "Lord of the harvest" for thrusting out into the whitened fields.

And so the week went on. As the hours and days passed new and unexpected wonders of blessing began to appear. Such praying was done as had probably never been done before during one of these conferences. The Prayer Room, back of the auditorium, was constantly in use by individuals or twos or threes who were irresistibly impelled to go there and lay hold of God because he had laid hold on them. Every

day after the midday meal the speakers, Council members, prayer group leaders, and Young People's Auxiliary met together to pray for God's continuing guidance and increasing blessing upon the conference.

The presence of young and older men at this conference was noticeable. They have always been at the conferences, but this year found them there in larger numbers. One of the vesper services was led by one of the young women, and the message was given by another girl, telling of her new blessing of a few months before through surrender to the Lord. Then the meeting was open for testimony from other young people who might wish to speak,—and not a girl had a chance, for one after another stalwart, athletic young fellows sprang to their feet to tell what the Lord Jesus Christ was meaning to them.

Thursday evening was devoted to the Belgian Gospel Mission. More than once in previous years these conferences have been blessed by the presence and testimony of Mr. and Mrs. Ralph C. Norton, and this year their thrilling story of God's work in Belgium made a profound impression. At the vesper service four young people who are entering the work in Belgium this summer, under the Nortons, gave their testimonies; Mr. and Mrs. Philip E. Howard, Jr., who were married in June, and who sailed with the Nortons for Belgium in July; and Mr. and Mrs. John C. Winston, sailing a few weeks later.

There had been many blessed missionary meetings at earlier conferences, but none like the meeting of Friday night. It was led by Mrs. Borton, who was for twelve years a missionary in India. Half a dozen or more missionaries were with her on the platform, and each gave a very brief but very wonderful message of missionary experience. Then four of the young people at the conference who had previously volunteered for the foreign field spoke on why they were going; and one wished that critics of missions could have seen these strong young men and beautiful girls tell, simply and unaffectedly, how the Lord had led them to pledge their lives to him for the foreign field. After a searching message by Mr. Dinwiddie, an opportunity was given for volunteering. There was no emotionalism; there was nothing forced; and the meaning of the step was made unmistakably clear. In a quiet time of prayer, eighteen young people openly committed their lives to the Lord for foreign missions, and two others with

the understanding that they would go if their parents consented. Still another eighteen young people gave open expression to their readiness to go to the foreign field if their Lord should make his will plain to them. And another eighteen arose when those who had previously volunteered were called for. These several groups made a total of fifty-six young people whose lives are in the Lord's hands for the Christless harvest fields if he will take them there.

Criticism has sometimes been made of Victorious Life Conferences that they have no real objective outside of oneself and a personal experience. None attending the Stony Brook Conference could ever make that mistake and criticism again. From first to last the great, unspeakably tragic need of the unreached world was kept before the conference, while at the same time it was shown that we can be of little use to the Lord in reaching the world's needs unless we are "holy, as he is holy." At the end of the week Mr. Dinwiddie set before the conference the vision that God is giving the Council of God's longing to meet, through holy lives of his children, both the church and the world's unmet needs. This call to enter in, and enter swiftly, the task of the church, came with insistent challenge and left many in the dust. The threefold work of the Victorious Life Testimony, in the holding of conferences for the bringing of Christians into victory and power, for the establishing of Keswick as a center for such work and a rest home for God's people, and the Pioneer Mission Agency as a channel for bringing before the church information about the unreached fields and thrusting out laborers into those fields, was made very plain, and God's call to his people to pray and co-operate in this was clear.

On the closing Sunday afternoon, from three o'clock until after six, a stream of testimonies flowed forth from grateful hearts, as the "redeemed of the Lord" took this opportunity to "say so" (Psa. 107). On, and on, and on the testimonies went, until one hundred and twenty-one persons had told of their blessings. Then those whose needs were still unmet, or who had not been able to recognize as yet that all their needs *are* met in Christ Jesus, were asked to "say so," and a few thus testified and asked for prayer. It was a joy to hear several of those same seeking children of God testify, before the meeting closed, that now they *were* trusting the Lord Jesus Christ for the meeting of their every need, taking his simple word for this in quiet faith.

Then those who were thinking of loved ones in their own immediate family circle who were yet unsaved or unsurrendered, and for whom they were praying, were asked to raise their hands. Almost every person in the meeting responded; and there followed a season of prayer in which God's promise was claimed, "Believe on the Lord Jesus, and thou shalt be saved, *and thy house*" (Acts 16: 31).

Sunday night all met to partake of the Lord's Supper. After His own words had been heard again, in offering the symbols of his body and blood, and He had served as host at His own table, there was a joyous time of farewell as all present formed a great circle around the inside walls of the auditorium, joining hands, and singing together, "Blest Be the Tie That Binds."

LINWOOD PARK AND HARRY MILLER

Harry Miller is a young man about thirty-one years old, who has lain helpless on his bed for some ten years. Through a fall when he was a boy he is almost entirely paralyzed, being able only to move his left hand and arm enough to turn pages of books and magazines fastened in a rack suspended above him for reading. He cannot lift his hand to his face. He cannot turn his head a fraction of an inch; he can only turn his eyes toward you as you stand by his bedside and talk with him. He has a rich baritone voice, the quality of which impresses one as he talks, prays, or sings. And he has a keen sense of humor.

But he also has the Lord. And the Lord has him. There may be some people who, tested by the discipline of sickness and suffering, do not "present their bodies unto the Lord," but Harry is not one of them. The Lord Jesus has all there is of Harry's body, and mind, and spirit; and he lies there in bodily helplessness but praising God for the "fulness of the blessing of the Gospel of Christ," and that he knows "the love of Christ which passeth knowledge" so that he is "filled unto all the fulness of God."

There were reverent pilgrimages from the conference grounds, by one group and another, to the humble little house a few miles away where Harry and his father and mother live, while the Victorious Life Conference was in session at Linwood Park, Ohio, August 21-27, 1922. On the walls of

his room are illuminated verses from God's Word. Between the two doors are the words, "Come unto Me, and I will give you rest." Another card is from Harry's favorite Psalm, the One Hundred and Third, "Bless the Lord, O my soul, and forget not all his benefits." And another, "God shall supply all your need."

I carried the printed card containing the Conference Day Verses to Harry, and called his attention to the verse for that day, which was: "God . . . giveth life to the dead, and calleth the things that are not as though they were," from Romans 4: 17. Harry's eyes shone as he said, "That's one of the seventeens!" Then he explained that his birthday falls on the seventeenth of a month, but instead of celebrating only that day of that month he celebrates the seventeenth day of every month, and thus has twelve birthdays a year. When asked what was the actual month of his birth he smilingly refused to tell. He went on to say that he had been interested in looking up the "seventeenth" verses in many chapters throughout the Bible, to get special blessings for his special day. And he said it was wonderful how many of the "seventeen" verses are rich with blessing. Then his eyes smiled again as he added, "Of course, they are not all that way; as, 'Let the wicked be ashamed, and let them be silent in the grave' (Psa. 31: 17)."

I told him that the experience of the young girl who found the Lord in such a wonderful way at the Stony Brook Victorious Life Conference the month before, had occurred on July 17, which was thus her spiritual birthday; and he was rejoiced to know of this fellowship with another new-born child of God.

We were told that, through the natural progress of Harry's disease since we had seen him a year ago, he has had great suffering and nights broken by sleeplessness. When, at such times, his mother would let him sleep later than usual the next morning, he would say to her, "Oh, Mother, you must not let me sleep late, for I have so much to do." For Harry is an intercessor. He praises God for the utterly unusual opportunities that his affliction gives him to pray. And he is loath to miss his prayer times.

I asked him how he had been getting along during the year. He lowered his voice as he said,—his father and mother were in the adjoining room,—"You see, my leg

swelled this spring, and gave my mother a good deal of trouble. My foot became almost twice its usual size. And I had to pray very earnestly that special strength would be given to mother." Could you have kept the tears back if you had heard Harry say that? There was not a word, not a hint, of praying for himself, or for relief from the suffering for himself. In the most natural, genuine, unaffected way he showed that his only concern was that the strength of his dear mother should not be overtaxed.

But his chief topics of conversation were the great blessings the Lord had lavished upon him. "The Lord has kept my left hand in good shape, so that I can use it well," he said, turning some pages of the literature on the rack before him.

I had some questions I wanted to ask him. "Does sickness prevent one's having the Victorious Life?" I asked. I explained that I constantly received that question in Question Box meetings of the conferences, and I would like to know what his reply would be. He smiled as he answered, "My grace is sufficient for thee." If any one has any idea that bodily sickness is sufficient reason for not having spiritual victory, the best prescription is a visit with Harry Miller,—no, a better prescription is a visit with Harry Miller's Lord.

I asked him how much time he was accustomed to give to prayer. He told us that the nights were his best time for prayer. Oftentimes, he explained, he is unable to sleep until twelve or one o'clock, and this gives him a wonderful opportunity for intercession. During the day people are likely to drop in at any time, and various things are going on; and it is such a joy, when night comes, to know that he is now certain to be free from interruptions of any sort, and can have long, unhindered times of fellowship with God.

He uses the plan arranged by Mr. Smeeton, of Algiers, for reading the Bible through in a year, entitled "Once a Year" (to be had from The Sunday School Times Co., Philadelphia, at 20 cents a copy, or $2 a dozen). He always arranges his Bible in his rack at night to be ready for the next day's reading, and he asks his mother to be sure to have the window shade raised high at night, so that he will get the daylight as early as possible the next morning. "And," said Harry, "I tell mother to take away from the rack any other book that I have been reading, for the first thing I know I

will be reading it the next morning, and I will have lost time from my Bible in my Morning Watch. If I don't have my Morning Watch the day never seems to go as well. I ask the Lord to awaken me early, so that I can have my time with him." Yet this is after the hours of prayer he will have had with the Lord during the darkness of the night.

"Harry," I said, "people often say that in their times of prayer they are troubled by the wandering of their mind from the subjects about which they intend to pray. Are you ever troubled that way? What do you do to prevent it?"

"I repeat verses of Scripture," he answered, "until I am so overwhelmed with the blessings of God's Word that I find myself going on praying again." Surely that is a sensible method for meeting a practical problem in the prayer life.

We asked him what he thought as to God's possible healing of his body. He said that he was trusting that wholly with the Lord, and he knew that the Lord's will would be done in the best possible way, whenever the Lord might decide. "God may know that it wouldn't be safe for me to be out of here. I only want to be wherever he wants me to be."

Mr. Culp asked him what message he would like to send back to the conference then in session. His reply was in two items. One was that the conference should sing, as a hymn that was very precious to him, Number 166 in the "Victorious Life Hymns," the first verse and chorus of which are:

"Ev'ry moment as I travel o'er the pathway t'ward the goal,
Comes a blest and sweet contentment, and a peace within my soul;
For the Master whom I've chosen has been faithful, kind, and true,
Never has there been a danger that He has not led me through.

"Ev'ry moment he is dearer,
Ev'ry day I love him more;
Ev'ry moment he seems nearer
Than he's ever been before."

And then he added, "Tell them to ask God largely, for large things."

He has received many letters from readers of The Sunday School Times, for which he is more grateful than he can say. He was troubled to realize that it was quite impossible for him to reply (necessarily all his writing is done by dictation to members of his family) to but a small part of these letters, as will be readily understood. Those who may wish to write him, without expecting a reply, can address him at R. F. D. 1, Vermilion, Ohio.

A NEW THING

By Charles Gallaudet Trumbull

THE Council of the Victorious Life Testimony were led to decide, through prayer, to come to Stony Brook this year twenty-four hours before the conference started, in order to have Friday evening and as much time on Saturday for prayer for the conference as they could. They did this, and as they prayed there seemed to be a single mind given to one after another in the petitions and intercessions that were voiced, and that was that they must ask God to do a new thing here at the Stony Brook Conference this summer. They did not know what new thing, but they knew that their hearts were very hungry for something new.

The Day Verse for to-day calls for something new, does it not? "God . . . giveth life to the dead, and calleth the things that are not, as though they were" (Rom. 4: 17). Giving life to the dead, and calling things that are not as though they were, only God can do. I want to read you about new things from the Word of God. It is interesting to contrast certain passages in both the Old and the New Testament. In the Old Testament there is a striking passage showing what man says about new things, and another passage showing what God says about new things. As we turn to the New Testament we find man's idea about new things, and also God's idea about new things. Let us look at this pair of contrasts.

The book of Ecclesiastes, as you know, while it is inspired like all the rest of the Bible, was inspired by the Holy Spirit to record man's ideas, the best thoughts to which the natural man apart from God could give expression. We have in this book human philosophy, which never rises above a certain level; but it is kept in the Word of God by the direction of the Holy Spirit. In the first chapter we have these words:

The words of the Preacher, the son of David, king in Jerusalem. Vanity of vanities, saith the Preacher, vanity of vanities; all is vanity.

What profit hath a man of all his labour which he taketh under the sun?

One generation passeth away, and another generation cometh: but the earth abideth for ever.

The sun also ariseth, and the sun goeth down, and hasteth to his place where he arose.

The wind goeth toward the south, and turneth about unto the

north; it whirleth about continually, and the wind returneth again according to his circuits.

All the rivers run into the sea; yet the sea is not full; unto the place from whence the rivers come, thither they return again.

All things are full of labour; man cannot utter it: the eye is not satisfied with seeing, nor the ear filled with hearing.

The thing that hath been, it is that which shall be; and that which is done is that which shall be done: and there is no new thing under the sun.

Is there any thing whereof it may be said, See, this is new? it hath been already of old time, which was before us.

There is human philosophy for us—"no new thing under the sun." As some one has said, "No, not *under* the sun; but above the sun, where God is, is where new things are done." Turning to Isaiah 43: 18-21 we find what God says:

Remember ye not the former things, neither consider the things of old.

Behold, I will do a new thing; now it shall spring forth; shall ye not know it? I will even make a way in the wilderness, and rivers in the desert.

The beast of the field shall honour me, the dragons and the owls: because I give waters in the wilderness, and rivers in the desert, to give drink to my people, my chosen.

This people have I formed for myself; they shall shew forth my praise.

That is God's answer to man as to whether He can do a new thing with the people and for the people whom He has formed for Himself.

Turning to the New Testament, we find in the book of Acts that Paul came to a certain people who did not know God and who did not give Paul much of a reception. It is in Acts 17: 18-21:

Then certain philosophers of the Epicureans, and of the Stoicks, encountered him. And some said, What will this babbler say? other some, He seemeth to be a setter forth of strange gods: because he preached unto them Jesus, and the resurrection.

And they took him, and brought him unto Areopagus, saying, May we know what this new doctrine, whereof thou speakest, is?

For thou bringest certain strange things to our ears: we would know therefore what these things mean.

(For all the Athenians and strangers which were there spent their time in nothing else, but either to tell, or to hear some new thing.)

Men have always "philosophized" about "religious" ideas, and their "new things" are worthless. As one of the speakers said at this conference, the modernists and liberals in religion to-day are offering us some new thing all the time.

We turn to another passage of the New Testament, and find there about the new thing that God is able to do, in 2 Corinthians 5: 17, 18:

Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new.

And all things are of God, who hath reconciled us to himself by Jesus Christ.

If you want to have "all things new" you must let all things be of God, for he is the only one who can do any really new thing.

The Victorious Life Testimony started because a new thing had been done in the lives of a few people. It was new to them—utterly, blessedly, revolutionizingly new. It was not new to God, and it was not new in the world, but it is new every time it comes to pass in a human life.

It was twelve years ago this summer and autumn, in 1910, that this new experience came to two or three men. They were none of them young men; they were between the ages of thirty-five and forty years, men who had been Christians for years, and officers or prominent workers in their respective churches active in laymen's work and in the business world. One of these men, although he knew he was saved, was hungering for something new in his Christian life; he knew he had to have something new, for things could not go on as they were. God met him and showed him that he already had, in Christ, such an infinite riches of newness as he had never dared to hope or ask for, exceeding abundantly above all he asked or thought. Life began all new for that man after he had already known Christ as his Saviour for twenty-five years.

He spoke to a friend about it, another business man and elder in the Presbyterian church. They knelt down together in a little business office in Philadelphia, poured out their hearts to God that he would do in the second man's life what had been done for the first one; and after two hours of prayer, God had done something new for the second man.

These two had a mutual friend, and they told him about it. He was interested, thought about it and prayed about it, and one day he called one of the men on the telephone and said, "I can't get anywhere in this matter. I want to come and see you two and talk it over." The three men dropped everything and knelt together in that same little business office, the two men praying for their friend and he praying for himself. Before they separated he saw that it was his choice either to believe God or not to believe him. He decided to believe God that day, that He who had done a new thing for his friends would also do it for him. Just by simple faith that God *was* keeping his promise, the new thing was done in the

life of the third man. Then they went on sharing with others the blessing that was so wonderfully new to them.

The following summer, as one of the three told about this new experience of the sufficiency of Christ at a summer conference, one after another was led to find Christ in the same way; young men and women, and older men and women, said to each other, "We must tell more people about this than we can reach one by one; we must hold a conference." Three years after that first experience a little conference was held at Oxford, Pa., in 1913, and that was the beginning of the Victorious Life conferences.

No one coined the expression "Victorious Life"; it came spontaneously as these Christians found that they were having a new victory in their lives, victory over sin where they had been having defeat.

Two or three years after that the Adversary interfered. When God does a new thing Satan always takes notice and also tries to do new things. But Satan cannot do anything new. He can only lie, and lie, and keep on telling the old, old lies, but with wonderful cleverness and plausibility and subtlety, as he began them in the Garden of Eden and has kept them up ever since. Satan attacked this little group of people, until one day in 1916, three years after the starting of the conferences, the little organization disbanded.

Under the trees at another summer place a few of them got together and prayed, asking God whether he wanted them to go on with this testimony or not. And the Lord Jesus gathered up the broken fragments and said, "Go on." So a new thing was done again in 1916. They did begin again, some dropping out, others coming in, and the work went forward in a renewed way.

Another new thing was done in this Victorious Life Testimony work when missionaries from different parts of the world began writing letters. They had seen the little yellow volume of 1916, the first one of the reports that was published, and having been blessed in their own lives they wrote to Philadelphia asking if this group would not send deputations to the foreign field. In 1920 the first one of two men went to China, Japan and Korea. Later in the same year others went to Central America, and again to Central America. So that three different deputations of witnesses to the sufficiency of the Lord Jesus Christ to do a new thing have

gone to foreign mission fields and have testified there to both missionaries and to native Christians and to the unsaved.

Then God brought before this same little group of people a great tract of land and buildings, almost six hundred acres, in the health-giving pine woods of New Jersey, and asked them to take it over and make an American Keswick of it. It had already been made a Keswick by its founder, years before, in memory of the English Keswick. After praying about it a good while, the Victorious Life Council saw that God wanted them to take this, and to-day the Victorious Life Testimony is a steward of the Keswick Colony of Mercy, praying that God will make that place an American center for the teaching of the Victorious Life, which the Keswick Convention of England has been teaching for forty-five years, and which the New Testament has been teaching for nineteen hundred years.

One and another of this group began to get a vision of the unreached mission fields of the world, with the millions upon millions of persons who have never heard the name of Jesus and for whom no missionary agency whatsoever is working. Thus the Pioneer Mission Agency was born, in 1921, and is a part of the Victorious Life Testimony.

God has kept bringing new things into this work, as you see. Satan has kept his attacks going in ways that you do not see, vicious, savage, desperate ways, over and over and over again, ways of which I have not spoken here. Yet the Captain of our Salvation is always greater than our Adversary.

In this meeting to-night we are asking God to tell us what new thing he wants to do for us in this tenth Victorious Life Conference. He has got to do a new thing for this conference, or he would not be God. I say it reverently. He has got to do it or this work cannot go on. No Christian work can go on with old things. When God gave manna to the Children of Israel in the wilderness he forbade them to keep it over twenty-four hours except on the Sabbath Day. Some of them tried to keep it and they found it was not fit to eat, it would not nourish them, it was worm-eaten and bad. We cannot as Christians go forward in God's work unless he does a new thing for us.

The hearts of many of us here in this conference have been hungering for some new thing. People have come to the leaders and have said, "I need something I haven't got. I

do not know what it is. I am unconscious of any sin. I have surrendered my life to the Lord, I am trying to do his will, but I am utterly unsatisfied." Thank God for the restlessness and the intolerable hunger that he has given one after another. A great many of us are here for some new thing, and we have God's pledged word that "If any man be in Christ there is a new creation: old things are passed away; behold, all things are become new." *"All things."* All means all, and that means the 1922 Victorious Life Conference, does it not, and the life of every Christian here? We must have a new thing. Will you keep in prayer through the week claiming in fulness of faith that God shall do this?

There are many reasons why it must be done. The greatest war in all history began in 1914. It went on for more than four years and then came to an end; and the war that followed the armistice and is still being waged is worse, in some ways, than what we call the Great War. Those who have been studying God's Word realize that this is another reason why a new thing must be done. A new thing must be done in the Body of Christ, must be done in all Christians who are attempting to serve the Captain of their Salvation, in the war that will not end until he comes.

The signs of the fulfilment of the prophecies of God's Word are startling and overwhelming. May I just read you one of those prophecies that is being fulfilled before our eyes? Look at the 37th chapter of Ezekiel, written almost six hundred years before Christ was born into this world, two and a half millenniums ago:

The hand of the Lord was upon me, and carried me out in the spirit of the Lord, and set me down in the midst of the valley which was full of bones,

And caused me to pass by them round about: and, behold, there were very many in the open valley; and, lo, they were very dry.

And he said unto me, Son of man, can these bones live? And I answered, O Lord God, thou knowest.

Again he said unto me, Prophesy upon these bones, and say unto them, O ye dry bones, hear the word of the Lord.

Thus saith the Lord God unto these bones, Behold, I will cause breath to enter into you, and ye shall live:

And I will lay sinews upon you, and will bring up flesh upon you, and cover you with skin, and put breath in you, and ye shall live; and ye shall know that I am the Lord.

So I prophesied as I was commanded: and as I prophesied, there was a noise, and behold a shaking, and the bones came together, bone to his bone.

And when I beheld, lo, the sinews and the flesh came up upon them, and the skin covered them above: but there was no breath in them.

That was a new thing, was it not? That prophecy is being fulfilled, has been fulfilled before our eyes since the announcement of war in 1914. In 1917 General Allenby and his officers walked into Jerusalem without firing a shot, after much prayer, and for the first time in centuries Jerusalem came under a Christian power. Do you realize that within the last twenty-five years, and now in the last five years, there has been more activity of a prophesied kind among God's Chosen People, the Jews, than in the nineteen hundred years before when they cried out, "Crucify him! Crucify him!" "His blood be on us, and on our children." It *has* been on them for nineteen centuries.

Lest you think it fanciful to say that this prophecy applies to the Jews, let me read the rest:

Then said he unto me, Prophesy unto the wind, prophesy, son of man, and say to the wind, Thus saith the Lord God, Come from the four winds, O breath, and breathe upon these slain, that they may live.

So I prophesied as he commanded me, and the breath came into them, and they lived, and stood upon their feet, an exceeding great army.

Then he said unto me, Son of man, these bones are the whole house of Israel: behold, they say, Our bones are dried, and our hope is lost: we are cut off for our parts.

Therefore prophesy and say unto them, Thus saith the Lord God; Behold, O my people, I will open your graves, and cause you to come up out of your graves, and bring you into the land of Israel.

And ye shall know that I am the Lord, when I have opened your graves, O my people, and brought you up out of your graves.

And shall put my spirit in you, and ye shall live, and I shall place you in your own land: then shall ye know that I the Lord have spoken it, and performed it, saith the Lord.

For the first time in nineteen centuries Israel, the dry bones of Israel, have come together. The flesh has come upon them, and they have turned back to their own land which God gave to Abraham, and that land has been given to them by the mandate of Great Britain. There is no breath in them yet. That breathing in them by the Holy Spirit will not come until the Lord's return, when they look upon him whom they have pierced, and then indeed Israel shall be a blessing to all nations.

With this happening before our eyes, prophesied twenty-five hundred years ago, do you not see that God is doing new things in the world, new things in his chosen people, Israel? And what does that mean? Why, it means that the Church, the Body of Christ (not Israel, but the Church composed of

both Jews and Gentiles, all one in Christ Jesus) which is being made up, is marvelously near its completion, and the return of our Lord Jesus Christ is startlingly, blessedly near. The night is coming when no man can work, and God must do a new thing.

Satan is doing new things. The oldest of us here have never witnessed such activities of Satan as we are witnessing to-day in the strikes, the labor troubles, the Soviet rule, the atrocities perpetrated against the Armenians, the famines and droughts in China, the distress and agony of the whole world, so that men's hearts are failing them for fear. The coming of the Lord Jesus Christ is very near. That is not wild imagination; God's Word abundantly shows it is very near. No man dare attempt to prophesy *when* the Lord will come. That will not be known until he has come; but that it is very near is unmistakable according to God's Word and the evidence of what is happening before our eyes.

Because the time is so short, and because Satan knows his time is short, he is working with desperate, savage vindictiveness. The Liberals, as they are called, who deny the precious fundamentals for which the Stony Brook Assembly stands,—the inspiration of the Bible, the virgin birth of Christ, the resurrection of the body, and the like, are attacking now with an open bitterness that five years ago was almost unknown. In the Protestant pulpits of New York City and elsewhere these fundamentals are being denied with bitterness. Satan is working; and the breach between those who propose to stand for the faith if it costs them their standing, willing to be outcasts and scoffed at, is widening with a rapidity that is startling.

The Bible Union of China was formed two years ago in August, when Dr. Griffith Thomas and I were in China. We were not responsible for its formation. The missionaries had been praying and hoping for it for years. And now that great testimony to the faith has been joined by over two thousand missionaries and others in China as a protest against the destructive, death-dealing teaching of many of their fellow missionaries. These things have never happened before since the Christian Church was founded.

I shall never forget the thrill that went through some of us in a little cabin in the woods of New Jersey two or three months ago when Charles E. Hurlburt of the Africa Inland Mission, great, big-framed, big-minded, big-hearted man who

always makes me think of Abraham Lincoln, stood there with us like a prophet of God which he is and talked with us about missions. He said, his voice deep with intensity: "God is going to do some great and wonderful things. He is going to do them very quickly. God is looking for Christian people whom he can use for these great, stupendous, swift things. If he cannot find them here he will pass these by and take them there. If he cannot find them there, he will pass them by and take them somewhere else; but *God is going to do great things,* the like of which we have never yet seen or heard of; and he is going to work with lightning-like rapidity!"

That conviction comes out of that man's prayer life, out of that man's missionary passion, out of that man's study of the Word, and out of that man's study of the signs of the times. He has even been thinking of getting an airplane to visit the different stations in Africa more quickly, to go from one part to another in two or three days where it now takes two or three months.

New things are going to be done, they are being done; and the question for us to answer is whether we are going to make God pass us by and find other Christians that He can use for these new things. God forbid!

Are we ready for the Lord's cleansing, and filling, and possessing and manifesting Himself in us at any cost to ourselves? Shall we be ready for the new thing? We do not need to ask God to do it; He is asking us whether we will let him do it in us. Individually and as a conference shall we be ready to let him thrust out from this conference when the opportunity comes day after day this week, every laborer into the harvest that he wants to thrust out?

If He is calling you to go to the foreign field, and if he is coming in a year or two or three or four or five, would you not be glad to be caught up to meet him from there rather than from home and ashamed at his coming? The great thing God is waiting for is simply for us to put ourselves unreservedly, wholly, unconditionally and forever into those nail-pierced hands, that he may do new things in our lives.

One new thing God wants to work in every life here is to give us himself in such fulness that every day from the time we have let him do this until our Lord comes shall be

a new day—a new day with all the miracle newness of God himself.

You cannot conceive, can you, of God growing old? God does not grow old. He does not grow decrepit, he does not age. God has lived forever and will live forever; but he has never grown old and he never will. God's life is always new, marvelously, eternally new. Everything that God does himself, unhindered, uninterfered with by Satan or man or sin, is new, always new, gloriously, marvelously, beautifully new. And that is one new thing that God wants to do in you and me. He wants us to let Galatians 2: 20 and Philippians 1: 21 be so miraculously brought to pass in our lives that we can say, "I have been crucified with Christ, and it is no longer I that live, but Christ liveth in me."

What is that going to mean? It means that as Christ's life is always new, so each day you abide in him will be wonderfully new. The day after you leave this conference, when you go back home, back to school, back to the office, or on your vacation, or wherever you may be; when you have said good-bye to all the friends here, and have heard the last message from the platform, and have sung the last song, that day *after* you leave is going to be a more wonderful day in your life than any day you have had at the Stony Brook Victorious Life Conference. And the day after that will be even a more wonderful day—new, oh, so new with the presence and the fulness of our new Lord Jesus Christ that we shall not be able to think much about the Conference and the things that are past because of the marvelously new blessings of the new day. Every day may be so new in the conscious presence and fellowship of our Lord Jesus Christ that we shall just have to look up into his face and say, "Lord Jesus, I thank Thee, I praise Thee. I do not understand it, and perhaps I never shall; but, O Lord, this has been the most wonderful day in my life." And the next day may be the same way.

"Behold, I make all things new." Christ says that *after* the millennium, after a thousand years of his glorious reign. There is no stopping the new work of God. "God . . . giveth life to the dead, and calleth the things that are not, as though they were,"—not only in a conference, but after, and until he come.

This is the new thing that he wants to do here this year.

There may be a thousand other new things he wants to do, but I know this is one of them; and if we want it, and if we have not had it in the way he wants us to have it, let us give ourselves to him now and tell him that we do not want him to pass us by in these new times.

We are saved; and so was the apostle Paul; but he was in fear and trembling lest, having preached to others, he might be set aside or disapproved. And the apostle Paul did not have the thrilling opportunities that God is giving you and me in this end of the age, just before the return of our Lord Jesus Christ.

PRAYER

Our Father, Thy voice is speaking to us and we do not want to be set aside. Every one of us here has been perilously near it. It is only by Thy infinite compassion and grace that we have not been set aside long ago. But in Thy mercy and grace Thou hast brought us here, and art asking us whether we will let Thee use us in these last days before our Lord returns. Yes, Lord, we will let Thee use us. O God, we do give ourselves to Thee.

We confess our sins,—time misspent, prayerless lives, neglect of the study of Thy Word, lack of service, forgetfulness of the need of millions around us who have never heard of Jesus. We do praise Thee that we hear Thee saying that, if we will confess our sins, Thou art faithful and just to forgive us our sins and to cleanse us from all unrighteousness. We thank Thee that it is never too late with Thee who giveth life to the dead, for we have been as dead as the dry bones of Israel.

Wilt Thou do this new thing in the life of each of us! We pray for the whole Body of Christ. Oh, send that revival for which so many have been praying, that when Jesus comes His Body shall not be found paralytic, barren, but clothed in white and not ashamed at His coming, ready for the Bridegroom.

We thank Thee that Thou hast come to us, and now we come to Thee in thanksgiving and trust and faith. Amen.

VICTORY IN CENTRAL AMERICA

By the Rev. Howard B. Dinwiddie

IN Paul's Second Letter to the Corinthian saints, from the twentieth verse of chapter five to the first verse of chapter seven, there are four phases of the work of God in the life of the believer: *cleansing; possessing; energizing;* and *manifesting.* This work is not in sinners who have never known Christ, but in God's saints. To them the work of the Holy Spirit came. And these four words describe what we saw of the wonderful, quiet, mighty, deep working of God's Holy Spirit in Salvador—cleansing, possessing, energizing, manifesting.

The native Christians there are not so different from the believers here in the United States, except that perhaps they would rank above them in the average activity and energy. These people had the Word of God, and they came with hungry hearts. Some of them walked twenty, forty, sixty miles to hear God's Word. As they came and studied his Word they saw and received the first phase of the work of the Holy Spirit. Jesus Christ was manifested cleansing his people.

They were not people degraded, most of them. They were not people who were living on a low grade of morality. They were for the most part, honest, decent, respectable people who stood out against the background of the dark standards of living with a great testimony to the Gospel of Jesus Christ. But as they came face to face with the Christ who was all the Truth, in their midst (and there was the consciousness at every conference and every meeting that His word was true, that Jesus Christ Himself stood there in the midst), and as they had the vision of Him who was God incarnate in the flesh, who showed what God could do in a human body, they caught the great contrast of what man was doing in the human body, and what even they themselves were doing in human bodies.

Then when they came to study the Word of God and there was brought the contrast of the teaching of the words of the Master, his standards for his Church, for those for whom he had died, whom he had washed with his blood, again they saw the contrast with their own lives. The words of the Old

Testament were contrasted with those of the New. "Thou shalt not kill,"—they were not men guilty of murder, but the words of the New Testament, searching the heart, "Whosoever hateth his brother is a murderer," brought to many of them the consciousness of the need of cleansing. Again the words of our Master about forgiveness brought to many of those people the consciousness of differences, of estrangements, of broken family ties, of broken harmony in the Church, of severance between pastor and leaders.

Then again, as the words of the Old Testament, "Thou shalt not commit adultery," were contrasted with the words of the Master in the fifth chapter of Matthew, where he spoke of the desire of the heart as being sin, and the words of the Apostle Paul in Galatians and in Ephesians, where he said that the very mention of unclean things is unbecoming to the saints of God, those people who live in that land where the moral standards are not high, where the people think, drink, and sleep evil, were brought to a consciousness of uncleanness in their own lives and thoughts.

When the words of the Old Testament, "Thou shalt not steal," were brought home, and the words of the New Testament, "Thou shalt not over-reach thy brother in any matter," "Owe no man anything," and its teaching about the dishonesty of taking unfair advantage of their fellow-men, of trickery, of subtilty, and the failure to pay their just debts to others, was brought to them, many of them were convicted (for it was only too common a practise down there to borrow and not to repay), and men came to their neighbors to settle their debts.

When the word was brought, "Thou shalt not covet," and the great principles of love and generosity that the Master had employed were contrasted with that, the Spirit of God spoke to those people, and I want to tell you of some of the cases where he touched their lives.

First of all I want to tell you of a missionary who had gone from this land to preach the Gospel of Jesus Christ, sent forth from one of our institutions of training for that purpose. He had gotten into a spirit of self-confidence, he had neglected his dependence upon prayer, his daily portion of God's Word, his abiding in Christ, and he had fallen into sin, deep sin, sin that shamed his fellow-missionaries, that disgraced his church, sin that was a scandal to the people of

that land, sin that broke the hearts of those who had prayed for him and sent him forth from this country. Although he had fallen into sin he would never admit it, he concealed it. He criticized his critics, he would not yield to loving remonstrances. He went down, down, down to the very depths. He was picked up, a drunkard, out of the saloons of the country. Down there he was in the lowest saloons, and was picked up by missionaries who sought to bring him back. It had been a course of years.

It was in one of the earlier meetings there, when God's Word was brought to him and he saw a picture of the cross of Christ, who in his matchless love lived in a human body, showing what God could do in a human body; and when he heard the words of the Christ as given from his own lips and from the lips of his apostles whom he had chosen to be his witnesses to the world, there came to that man a brokenness of heart.

The first word we heard from him was a cry. He stood up in one of the meetings, a man who had resisted the Holy Spirit for years and lived a life of reproach and shame. He stood up in the presence of his Christ, facing the revelation of the Son of God, facing the words and the standards of the Son of God, facing the finished work which had been done for him on Calvary. He stood up, with no more proud resistance, no more concealment, and when he spoke his first words he could not finish his sentence. The power of God's Spirit fell upon that meeting and the whole meeting was bowed. Strong men were moved to tears, children were hushed in their crying, for they knew the touch of a soul that had met the Lord Jesus Christ and a vision of his holiness and had met the standard of his righteousness and was broken before him.

That man made confession to the church in which he had been a leader, to the officers of that native church upon which he had brought reproach. He went humbly before them and asked their forgiveness. He wrote to the missionaries whose loving advances he had rejected. He wrote to the people in this country whose hearts he had broken, and one of the sweet testimonies of the power of Christ that worked in Central America is letters I receive telling about that man, and his quiet, sweet, humble, chastened spirit. The last one I received from the missionary regarding him said that it is the most marvelous thing, that this man, the man whom no-

body ever expected to see come back, the man who had turned away from loving advances, this man is hungry for and seeking the advances of God's children, and he is a changed man with a testimony to the cleansing power of Jesus Christ. And he came by one way, the way of confession, and there were many others to follow in his trail.

I think the most difficult condition I met there was of a congregation which had been shepherded (if we may so call it) by a destructive critic, who had, when he left the field, banded them together by a written pledge that they would boycott every missionary who came back in his place. As I stood before them it seemed there was no more hopeless prospect than to see any work of the Holy Spirit done there, with their feelings incited by this man who had been their leader, but dimly understanding the situation, rebellious against the missionary who had come in his place.

Without a word about the difference, without a reference to any feelings that had arisen in that particular congregation, or in that section of the republic, when the Christ was uplifted, when he revealed himself through the Holy Spirit in his holiness before the eyes of those people, when his standards, given in his own words and in the words of his apostles were brought before them, he did the same quiet, mighty, marvelous work, and in ten days those people were melted down before him, broken and tender of heart, confessing their sins to God, confessing their sins to their fellow-men, and bound together in a bond of unity that they would be one in the love of Jesus Christ for the love of the souls for whom he had died, to go forth to tell their fellows of the marvelous Christ who had cleansed them.

Score after score of Christians came the same way in meetings that were quiet in their character, with no emotion, almost no public confession (although where it was necessary it occurred). One Sunday morning in a meeting of a congregation, one of the largest in the republic, one woman stood up in the middle aisle, moved by God's Holy Spirit, to make a public confession for the harm of her life. Although she had been a zealous Christian, she had worked ruin in two assemblies in that republic, and she stood up, convicted by God's Holy Spirit of the sin of her uncontrolled tongue and temper. She asked publicly the forgiveness of four of the leading men of the congregation. It was granted there. In that same place, in the quiet hour after the evening meetings,

where believers were invited to come apart for private, silent, personal prayer, in the opening days of the meetings, they stayed, twenty, forty, sixty, eighty in a meeting.

It was a marvelous sight to see Christ in the midst convicting, the great Head of the Church searching his people, and the great Master cleansing his own Body. It was easy to bring the message to those who were cleansed of the Christ who would possess; for the only hindrance between them and God was the sin of which they were so conscious, the unconfessed sin that blurred the vision of the Christ, that dwarfed faith, or that obstructed faith in the Christ who could keep them from sin. Their hearts were made tender by the working of God's Holy Spirit, humble before him, craving for the cleansing they knew they needed. They came readily, gladly, heartily, and accepted him as the all-sufficient, omnipotent Lord of their lives.

I may report that there was never a person in Central America who had come to the Lord for definite, personal cleansing who ever had any difficulty in accepting Christ as absolutely sufficient to keep him after he was cleansed. Among those who came this way there were some of the strongest Christian men of the republic.

One man who stands out in my mind is a man of fine physique, one of God's own noblemen, a man who has in his ministry in his congregations produced one-third to one-half of all the native workers in that republic. As he saw his Lord in his greatness, in his majesty, in his position as the Lord of the life he said, "I thought I was a servant working for the Lord. I see I am nothing."

Another man, one of the oldest of the believers in the republic, the pastor of a native church, met that same problem. He was a man who stood high in the republic of Salvador. He had been promoted in his educational work until he had responsibility for examining the qualifications of the university professors of the land, and he was being offered a position by the government which involved his giving up his Christian work. He was meeting the test of temptation,—standing high among his own people. In the days during which the people came together to be taught in the training class, receiving the simple instructions there given, a great hunger came to their hearts, and they said, "Our people in this republic have need to be taught. They do not know.

Some one must teach them." As they prayed, they selected this man, saying, "He is the man with the qualifications." He was a gifted teacher, a man who not only received the Word of God, but a man who gave it back in its presentation with simplicity and clearness, knowing the native mind, coupling it with illustrations. They called him, saying, "Give up your educational work. Go to every congregation in this republic and teach them the same word that has been such a blessing to us."

He faced the crisis. The world called. Legitimate ambition called. The stirring consciousness of his powers as a teacher and a leader of his people called him. He was being asked, on the other hand, to go out with God's people, to yield his life, to be a nobody in his land, to be associated with a little handful of the despised and rejected Protestants there. For days he met that call. He talked it over, he waited carefully, he waited thoughtfully. He left his position and his salary and he walked out without full assurance of support. He walked out to be a believer in the Lord Jesus Christ, to give his whole life to him.

He was qualified to do it intellectually, and God added to that the spiritual qualifications. He has been persecuted by being sent to jail since then, but he has stood true. He has gone from congregation to congregation, from city to city in that republic, bearing the testimony to the power of Jesus Christ.

As those natives met at that time when they called him, some of them had been believers for twenty years, many of them for ten years, but they gave one unanimous testimony, "We have never had any one tell us that Christ would keep us from sinning. We did not know it." It was news to them, and the joy and the wonder of that message gripped their hearts.

The third phase of the Lord's work there came spontaneously, for with their hearts radiant with the joy of a newly received cleansing, with their hearts glowing with the vision of the mighty Christ and omnipotent, who could and would indwell them, who was able and who was faithful to keep, they said, "We must tell, we must tell." Spontaneously there came the desire to go forth. They went to their communities, they went to their neighbors, they went to their friends, they went to the unsaved, and by scores they brought them in, and God gave a mighty harvest of salvation of souls.

The Gospel had been preached there before, the people had been orthodox, but the Holy Spirit had not had the liberty, He had not had the witness of the cleansing of Jesus Christ in the lives of God's own people. The people outside had not seen the testimony, and they had not come to hear, for they did not see that for which their own hearts longed. As these people faced the great responsibility that confronted them (one believer to every one thousand in their republic,—no more) they said, "The task is a vast one. These people around us are sunken in ignorance, they are hardened, degraded, low in sin, their minds are blinded." It was true. Perhaps in all this world (not excepting heathen lands, the pagan lands of Africa) is there to be found any lower state of degradation than is to be found on our own continent,—a degree of immorality, of unmorality that would be beyond my power to describe to you.

Those who had a knowledge of God's Word were confronted with the task of meeting a people dead, sunken in sin and degradation, imbedded in the depths of their own religion, not open to the Gospel of Jesus Christ, not seeking it, with no desire for it.

They said, "How can we tell them?" And then there came a time of energizing, when God's people waited before him that they might receive that mighty, dynamic energy of God's Holy Spirit, that they might go forth to be living witnesses for him. They knew human power could not accomplish it, they knew human eloquence was impotent, they knew the truth—the elements of the Gospel, but they knew something beyond and above men was needed. They had not the power to break through and release the wills that were in bondage and the minds that were in darkness. It was utterly beyond them.

One memorable day when a group of God's people in our land were apart, one Saturday afternoon and one Sunday morning, spending that day and a half in prayer,—that morning I saw at the altar of one of the small chapels in Central America one hundred and twenty-five of God's people, kneeling, asking that the Holy Spirit who had given them regenerative power by which they had become children of God, who had exalted Jesus Christ in their lives as Lord, the same Holy Spirit who indwelt them might energize them by divine power, that God might do his work through their lives, and he did.

I saw in that same chapel that seats were insufficient. They brought all the seats they could get from a chapel three miles away. They brought all the seats they could get in town, and the chapel was packed and the doors around the chapel were packed with unsaved people. They brought them by the scores, and I have seen twenty, forty, sixty, eighty in an evening coming to be personally instructed, after the hunger had been kindled in their own hearts, as to how they might be cleansed from their sins by the blood of Jesus Christ.

I thank God that in other places this same story was repeated, and other places were filled with the unsaved brought there by the children of God, seeking to know how they might be saved. It was spontaneous, passing from one to another.

One young man who was in this chapel in which I spoke last was talking to me one evening. We did not ask for responses in the meeting, or for expressions in the meeting. We just asked those who had a hunger to know to stay for personal conversation. This young man stayed. His sin had been deep, but he caught the vision of the Christ who had died for it, and a vision of the Christ who could and would cleanse it. His face lighted up with joy as he took this Christ and he saw his cleansing. He started to go, turned back and said, "Pray for me, that I may be kept from sinning." Again he was talked with, and he was told that the same wonderful Christ who had died for him on Calvary and had given his life that he might be cleansed from all sin, was the mighty One who would be faithful and true to keep him. His face lit up and he said, "I see, I see."

Some one asked him, "Do you know any other men that need what you have?" "Oh," he said, "many, many, many."

"Can you tell them?"

"I don't know whether I could tell them. I can tell them what He has done for me. I don't know if I can make them understand."

"Can you bring others here?"

"Oh, yes, I can do that." He brought one, two, three, four, five in the evening, and they were the hardest characters in town, men whose life of degradation was written on their faces. He went forth with his heart filled with the consciousness of what the Lord had done for him, with the determination that other men should enjoy what he had received.

In every conference there was a manifestation, the mani-

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festation of the Holy Spirit. First came cleansing through faith in Christ, then the possession by the only One who can keep the life clean, then the waiting before God for the energizing of the Holy Spirit for witnessing, and then the manifestation of God. The touch that came in every case, I believe, was a manifestation of love and melting before God and tenderness of heart and compassion for the sinner, and longing that others might yield, and love for the Christ who had died for them, and love for those for whom he had died.

That woman who stood up before the congregation that Sunday morning and made her confession, was a transformed woman. She had destroyed the influence of one man in one congregation, she had ruined two other congregations, and as she stood up that day it meant a new era in her life.

A few days later, before we left that town we were to have a last meeting, at five-thirty in the morning. I was wakened while it was still dark in the little native house where we missionaries were staying. I heard singing in the chapel on the hill. The chapel was at the highest point in the town, and we heard the words of the songs of God's people floating out over the town while it was still dark, "I'm happy, I'm happy in Jesus." There came a catch at the heart as the words came forth in the power of God's Holy Spirit.

We rose, and saw it was three-thirty in the morning. This woman had arranged the meeting. There was to be one at five-thirty, but here she was, full of joy, and had gone through the town calling her neighbors, saying, "Come, we must go to the chapel." One after another they went, and there they were at three-thirty in the morning singing.

We went up about four o'clock, as soon as we could dress, and there they were, a great group of believers gathering from all parts of the town. Some had just come to Christ, some were old believers who had come into a fresh cleansing and a new-found joy and confidence in Christ. They sang until about four-thirty and then they bowed their heads and there came from that assembled gathering a passionate outpouring of longing to God to visit their country, prayer for the unsaved, prayer for every member of the Body of Jesus Christ in that conference, that they might be cleansed, that they might be fully possessed by their Lord, that they, in turn, might be energized by the Holy Spirit, and that they

might be living witnesses of God's power and God's working.

It was a marvelous thing to see, and yet it was so utterly simple, so utterly simple. Cleansed people meeting God's Word in newness of life. Not deeper truth at first, not the truth of great inspiration at first, not truth that reaches on to the vistas of the Christian life, but the a b c's, the first step of cleansing, confession of known sin. And as they confessed, with hearts rekindled, and as they were energized, they went forth through that country with fire in their souls. For there came a new vision, and at the last meeting we held, where the workers of the republic were gathered together, we held a training class for about ten days.

They chose the hour of the meeting, five-thirty in the morning, the hour they met for prayer, and they were there day after day, not missing a session of the class. Then they got the vision, as they looked at the map of their country and the vast need there, just a little handful, just one believer in a thousand, the great work to be done with no prospect of more missionaries from the United States. They knew how little they knew, they knew the work must be done, and they waited upon God. They believed they received, and they gave evidence that they had received the energizing of God's Holy Spirit. With the little knowledge they had, with their limited experience of the Christian life, with their lack of skill in the winning of souls, they were faithful. Pastors saw the vision of their churches, their converts multiplied by fifty, seventy-five, one hundred percent. Laymen saw that they could go through their business hours evangelizing, and that on Sundays they could go to distant towns to evangelize. Relatives saw that they could make trips to visit their own kin in distant towns to tell them of the Gospel of Jesus Christ. They were united in faith, in prayer, in a confidence that the Spirit of God was working in their land and that the Gospel should go forth through the length and breadth of their land.

As they went forth from that last meeting in the republic of El Salvador, finding their way back through the roads and the by-paths that penetrate all parts of that country, they went back with hearts aflame; and the reports from the missionary state that the fire still burns,—not a fire that is sensational, not a fire that is spectacular, but a fire of love, love for God, love for man, a passion for lost souls.

GRACE

By the Rev. W. H. Griffith Thomas, D.D.

A CHRISTIAN girl once asked a worker, "What is grace? It is often mentioned and preached about, but no one explains what it really is." Grace is perhaps the greatest word in the Bible. One of the Divine titles is "the God of all grace" (1 Pet. 5: 10). We also read of "the grace of our Lord Jesus Christ" (2 Cor. 8: 9); "the Gospel of the grace of God" (Acts 20: 24); "the word of his grace" (Acts 20: 32).

Grace includes two things. First, it means God's character in relation to man, indicating his favor and graciousness. Then it implies that this gracious attitude is proved by a Divine gift. We may, therefore, speak of grace as expressing God's heart and hand. But now it is important to consider what it means in practical experience from our point of view. Grace in God is intended to be realized in man, and it is essential for us to know how grace works in the life of the believer. There is nothing more characteristic of the movement represented by this Conference than the grace of God.

1. *Saving Grace.* Sin involves condemnation, separation and helplessness, and on this account man cannot deliver himself from evil by his own works or merit or strength. God alone can save, and salvation is by grace: "by grace ye are saved" (Eph. 2: 5). God's salvation is thus spontaneous, not being prompted from outside; it is full of kindness, being expressive of his favor and opposed to his judgment; it is free and therefore incapable of being merited; it is generous, without stint; it is lasting, for it abides forever.

Twice the Apostle emphasizes this great truth; "by grace are ye saved through faith; and that not of yourselves, it is the gift of God; not of works, lest any man should boast" (Eph. 2: 8, 9). This was, in some respects, the characteristic theme of Paul's message; "not by works of righteousness which we have done, but according to his mercy he saved us . . . being justified by his grace" (Tit. 3: 5-7). To the same effect are the words, "to him that worketh is the reward not reckoned of grace, but of debt" (Rom. 4: 4). And this salvation which springs from the Divine grace comes to us through "faith," which is the hand that receives from God.

Faith means both the cessation of dependence on self and also the act and attitude of dependence on some one else, and it is for this reason that faith is emphasized so strongly in the New Testament.

"Nothing in my hand I bring,
Simply to Thy cross I cling."

This saving grace is the foundation and presupposition of everything that is taught in connection with this Conference concerning the Christian life, and so it is possible to pass on to the next thought.

2. *Sanctifying Grace.* The mistake is far too often made of thinking that grace is only for the commencement of the Christian life, that salvation in the sense of justification is by faith, while sanctification or holiness is by struggle and fighting. But it is seriously wrong to think that only justification is by the acceptance of Christ and that sanctification is mainly, or almost entirely, by our own effort. There is grace for the present as well as for the past, and the Apostle Paul speaks of "this grace wherein ye have come to stand" (Rom. 5: 2). The Lord Jesus Christ is God's provision for every part of our life, past, present, and future, "righteousness, and sanctification, and redemption" (1 Cor. 1: 30). This means "righteousness" for a guilty past, "sanctification" for a sin-stained present, and "redemption" for an uncertain future. Thus, in the Christian life grace not only portrays, but provides and produces. It not only indicates what we are to be and do, but it bestows sufficient power to enable us to realize all this in our life.

Some Christians are troubled when they read of the struggle recorded in Romans 7, and they have the impression that this represents the true and full Christian life. But there is no grace in that chapter, only the consciousness of good and the opposition of evil to it. From first to last there is no suggestion in that chapter of how the Christian may have victory until, towards the end and leading on to the next chapter, the message is given that deliverance comes through the Lord Jesus Christ. It is one thing to have high ideals and noble aspirations, but it is quite another to make these real, and for this grace is essential.

Thus, there is a vital difference between two ways of Christian living. The difference has been well put between "a new leaf and a new life." To some Christians holiness means

"turning over a new leaf," but the New Testament goes very much deeper and speaks of receiving and realizing a new life. We do not attain but obtain. Grace first consecrates the soul to God and then cleanses and controls.

3. *Sustaining Grace.* It is important to see how grace works, moment by moment in the Christian life, and first of all, it is essential to learn how grace enables us to meet present temptation, because everything depends upon the way in which temptation is faced. The late Bishop of Durham, Dr. Moule, put this question of grace in temptation in a very telling way:

"Now, how do you meet temptation from without? How do you deal with the dread fact of guilty inability within? Do you, if I may put it so, use regenerate faculty in unregenerate fashion, meeting the enemy *practically* alone, with only high resolves, and moral scorn of wrong, and assiduous processes of discipline on body or mind? God forbid we should call these things evil. They are good. But they are the accidents, not the essence, of the secret; the wall, not the well, of power and triumph. It is the Lord himself dwelling in you who is your victory; and that victory is to be realized by a conscious and decisive appeal to him. 'Through Him you shall do valiantly; for he it is that shall tread down your enemies' (Psa. 60: 12). And is not this verified in your experience? When, in your regenerate state, you use the true regenerate way, is there not a better record to be given? When, realizing that the true principle is indeed a Person, you less resolve, less struggle, and more appeal and confide—is not sin's 'reign' broken, and is not your foot, even yours, because you are in conscious union with the Conqueror, placed effectually on 'all the power of the enemy'?"

This is the secret of true victory, the Person of the Lord Jesus Christ, for Bishop Moule goes on to say:

"He does indeed work in us, and through us. But then—it is He. And to the hard-pressed soul there is an unspeakable reality and power in thinking of Him as a separable, let us say simply a personal, Ally, who is also Commander, Lord, Life-Giver; and in calling Him definitely in."

The same is true of our being sustained in view of the future. The soul naturally asks whether present experiences will last, whether the power that is at work to-day will also be at work to-morrow. It is for us to live a day at a time

and to remember the assurance, "My grace *IS* sufficient for thee" (2 Cor. 12:9). Long ago, the prophet was commissioned to declare the Divine word, "I have made, and I will bear" (Isa. 46: 4). We may render the Apostle's words about God in relation to the believer in this way: "It is a care to him concerning you" (1 Pet. 5: 7), and "it is enough for you to have my grace" (2 Cor. 12: 9).

4. *Safeguarding Grace.* There are two serious perils in the believer's life which need to be known and then safeguarded by the grace of God. Sometimes there is a liability to go too far. After a Conference is over the soul has such blessed experiences and such high hopes that everything seems to be easy. Then, afterwards, when ordinary life and experiences are met it comes with a shock to realize that the old nature is still there. It is just at this point that we need to remember the keeping power of grace. Our evil nature is not destroyed when we accept Christ as our Victor. The Divine life does not annihilate the tendency to sin, though it can and ought to counteract it. The irritable man may be changed into a patient man, but he is always liable to give way to irritability again because of the evil principle still remaining in him, though of course there is no need for him to fall and it is a sin if he does.

Another danger comes from an entirely opposite direction. There are some souls that do not go far enough in the Christian life. Owing to fear of falling they adopt a low standard of living and are content with comparatively little in the Christian life. And yet, while we must not go beyond what God has revealed, we must certainly go as far as the truth of God teaches us. In particular, there are things in the Christian life which are called "weights," as distinct from sins (Heb. 12: 1), things that although not sinful in themselves may easily become sinful by abuse or unfaithfulness. The Christian soul is sometimes apt to forget that "weights" as well as sins may be a trouble in life, and there are usually about three signs when Christians try to excuse themselves in this respect.

First, they are uneasy about a certain thing. They do not feel sure that it is right, and this restlessness is often an indication that something should be done.

Then, they will often argue for a certain thing against their conscience and will try to excuse it to themselves and perhaps to others.

In the third place, they will sometimes inquire from fellow-Christians whether a certain thing is harmful or not.

Whenever these three signs are visible it may be said, almost with unerring certainty, that the soul is not "reaching forth unto those things which are before" (Phil. 3: 13, 14). They forget that one of the activities of grace is to teach as well as to bring salvation (Tit. 2: 12). If only they would allow God to show them what is right they would soon be enabled by his grace to live to his praise and glory.

5. *Satisfying Grace.* The true Christian life will always be one of spiritual satisfaction. "Satisfied with favour, full with the blessing of the Lord" (Deut. 33: 23). This satisfaction, however, will always be with God and his grace, with Christ and his salvation, with the Holy Spirit and his provision, and will never be connected with anything of our own, be it knowledge, attainment, or service. As we look back over the past there will come satisfaction as we realize God's forgiveness and justification; as we look around on the present, there will be satisfaction as we are conscious of fellowship with God and his power to keep and bless and use us in his service. As we look onward to the future there will be satisfaction as we contemplate "that blessed hope" and rejoice in the expectation of God's glory. When the Apostle says, "by grace are ye saved," he uses an expression which means "permanently saved," covering past, present and future.

All this message of grace carries with it a fourfold application. (1) We must *realize* this grace. There are wonderful, infinite resources in God for us: "God is able to make all grace abound toward you" (2 Cor. 9: 8); "our sufficiency is of God" (2 Cor. 3: 15). The New Testament speaks of the "riches of his grace" (Eph. 2: 7), and on this account there is no reason why we should be spiritual paupers, but every reason why we should rejoice in the Divine provision. "He that spared not his own Son but delivered him up for us all" (Rom. 8: 32). (2) We must also *receive* his grace: "receive not the grace of God in vain"; "they which receive abundance of grace" (Rom. 5: 17). Faith is a twofold act and attitude, it trusts and then entrusts; it expresses confidence and it yields in consecration. All through life we are to receive God's grace for everything. (3) Then, we are to *respond* to grace. When the Apostle warns his converts and tells them about falling from grace

(Gal. 5: 4), he is not referring to their loss of salvation but to the serious and solemn truth that having commenced the Christian life by grace through faith (Gal. 3: 2-5), they had lapsed from this position and were once again endeavoring to make themselves acceptable to God by their own works. But this would be to receive grace "in vain" (2 Cor. 6: 1), and instead of this we are to yield ourselves to God continually for everything, so that from first to last our life may be all of grace. (4) Then, we are to *reproduce* this grace. The Apostle emphasizes this when he speaks of our living to "the praise of the glory of his grace" (Eph. 1: 6). Our life and testimony, our character and contact, our speech and our service are to be expressive of the grace of God. Grace primarily means "beauty" as we can see from the thought of "graceful" and "gracious," and our life is to have the beauty of the Lord upon it (Psa. 90: 17, margin). There are people whose lives are strong in regard to truth and clear in reference to what is called orthodoxy, but yet in daily life they are apparently unchanged in character. This is how some one has spoken of them:

"There is the same unfairness in dealing with others, the same inability to look at things from the standpoint of others; the same hardness in dealing with others; the same dogmatic way of speaking—of wanting their own way in everything; hurting other people's feelings and quite unconscious that they have done harm; the same absence of righteousness in little things, such as borrowing and neglecting to return; making promises and failing to fulfil them, not even taking the trouble to explain why they were unable to do so."

It is evident that those of whom these words are true do not know what grace means in reference to its power within and its efficacy in daily living. As Dr. Babcock once rightly said: "Spirituality is seeing God in common things and showing God in common tasks. To plow a straight furrow on Monday, or dust a room well on Tuesday, or kiss a bumped forehead on Wednesday, is worth more than the most ecstatic thrill under Sunday eloquence."

As our Lord said: "Let your light so shine before men that they may see your *beautiful* works and glorify your Father which is in heaven."

The sum and substance of all this is that grace is only another word for the Lord Jesus Christ in all the fulness of

his Divine Person and work, indwelling the soul and meeting all its needs. To quote the words of Dr. Mackintosh ("The Originality of the Christian Message"):

"After all, there is no such *thing* as grace; the one reality is a gracious God, who persuades and educates, and who evokes an utter trust 'of a kind to succour, and not annihilate, the moral personality.' When we speak of grace, we must never say *it,* but always *Him.* 'It' is His personal influence."

That is what Paul meant when he said: "I live, yet not I, but Christ liveth in me" (Gal. 2: 20).

I. THE THREEFOLD ASPECT OF THE CROSS.

By the Rev. Gordon Watt, M. A.

IT IS very essential that we should have a right understanding of the cross, of what the Lord Jesus Christ, through his death, has really accomplished; because victory for the daily life depends upon how we enter into the fullest experience of the cross and stand there in and with Christ. So let us just begin at the very beginning. John 3: 7 is the first aspect of the cross: "Marvel not that I said unto thee, Ye must be born again." There is nothing for us unless we have come there. What the Lord calls "the new birth" is just the door into the riches of our inheritance in grace. I trust we have all passed through the door.

What does the new birth mean? It means new life, new life whereby we become the children of God, even as by natural birth we are the children of our parents. Now how is that brought about? John 1: 12, 13, "But as many as received him [the Lord Jesus], to them gave he power [or authority] to become the sons [or children] of God, even to them that believe on his name: which were born, not of blood [we are not born Christians], nor of the will of the flesh [we are not the children of God through any self effort], nor of the will of man [a man is not a Christian because some other body says he is a Christian or looks like a Christian or lives like a Christian], but of God."

The new birth becomes an actual experience the moment that we receive the Lord Jesus Christ as our Saviour. By that act, on the ground of the atoning sacrifice of the Son of God, we receive new life, even the life of God; we pass into a new stage, that of spiritual regeneration, regeneration by the Holy Spirit; and we enter into a new position, that of being the children of God.

Now I dare not and can not emphasize too strongly the necessity of the new birth, simply because the new birth produces the new creation, and the new creation is God's impera-

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The complete series of Mr. Watt's nine addresses on the Cross, of which four are given here, is published as a separate volume entitled "The Meaning of the Cross" (The Sunday School Times Company, $1, postpaid). Other volumes by the same author, from the same publishers, are: "The Strategic Value of Prayer," 25 cents; "The Name That Shall Endure," 25 cents.

tive demand and requirement for new life and for new service.

One of our old Scottish preachers once said, "All mankind hangs either at the girdle of Adam or at the girdle of Christ," and we have to choose. I venture to say that the ordinary church-goer has little or no idea of the meaning of that, and yet it is one of the essential facts of the Word of God. The old head of the race was Adam, and Adam failed and fell, and the old creation failed in him and fell with him. It is very important to be quite clear about that. I want to quote from a great Bible teacher: "If man never fell, then the Christ of the Gospels lived and taught and died unnecessarily." These are words that ought to be placarded abroad to-day: "That man is consistent who abandons all, rather than he who, professing still to own allegiance to Christ, denies some parts of the whole." It is a pity that all of our liberal theologians could not read these words. These are words by Dr. G. Campbell Morgan in the introduction to the book of Genesis in his Analyzed Bible.

Human nature, as in Adam, has fallen. It is not incapable, mark you, of reaching high levels of nobility and goodness according to human standards, but finds it an utter impossibility to adjust itself to the requirements of God's holiness. And the fallen nature is the material through which the self life is always manifesting itself. It is on that that Satan is continually working in order to produce failure and weakness and loss in us.

You and I need not wonder at the attempts on the part of the enemy to banish from books, from many sermons, and even from some so-called revisions of the Bible, all mention of the truth of the atonement, because the atonement is the proof of the reality of the fall. And we need not be surprised that he is inciting many men to-day to cover with ridicule and scorn the fact of the fall, because the fall is the proof of the necessity of the atonement. These two things go together, and here throbs the very heart of the Gospel to a lost and ruined race. The old head of the race failed God, and the old creation failed with the head; but God has a new head, even Christ Jesus, his own Son, and he is getting a new creation. When Christ went to the cross he took the old creation, which was the offspring of the fall, to the cross with him, just because there was no other way by which God could

get his new creation and man could experience deliverance and liberty.

The old creation, no matter how commendable it may be from human standpoints,—and I grant everything that could be said in its favor,—the old creation is under the curse of God, it is under the sentence of death, it has been condemned in Christ, and the only way in which a man can be set free from the curse is to be born over again, re-made in Christ, identified with Christ in his death, for "Christ hath redeemed us from the curse of the law."

That is the foundation truth of the Gospel. That is the foundation fact for Christian life and for Christian service. That is the first aspect of the cross.

The Second Aspect of the Cross.—Now shall we turn to Romans 6: 6, which is the second aspect of the Cross: "Knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin." That came by a revelation to Paul. It will come to you in the same way. "Knowing this, that our old man is crucified with Christ." It is very necessary to make this perfectly clear, that God's plan of salvation embraces no scheme for the betterment of the old man. There is only one place for it, and that is the cross, the place of death.

That is the starting point of the victorious life, "Knowing this, that our old man is crucified with Christ." Let us just notice this, that our crucifixion with Christ is as complete a one as Christ's crucifixion for us. Just as Christ was crucified for us and for our sins, so we have been crucified with him. Each one of these works is finished. That is a fact of God, eternal, unalterable, on which our faith is to rest for continuous victory and deliverance. The whole secret of victory in the Christian life is simply understanding our attitude to that fact, and asserting our position in relation to that fact, and then maintaining that attitude in the face of every assault of Satan and every attempt on the part of the old man to reassert its supremacy in our characters and in our lives. Remember it is not sin that dies, it is not self that dies, it is not temptation that dies, it is *you* who have to die. Their attitude never changes; yours has to.

Now what is your attitude? Romans 6: 11 speaks of reckoning: "Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord."

Faith rests on the fact of God and the act of Christ, and reckons that fact to be true because of the act. What does *reckoning* mean? Reckoning is always just the attitude of the will—taking the place of death to sin, refusing to yield to sin, setting itself continually after God, standing with set purpose of heart upon the victory which has been won for us by the Lord Jesus Christ, and claiming that victory at every point of the conflict, "Reckon ye also yourselves to be dead indeed unto sin." And you conquer your sin, not by struggling, not by fighting with it in your own strength, but by dying to it. You conquer your sin by dying to it.

When I say that I do not mean there is no more conflict. You and I never can sit down and say, "The fight is over." There is not only a rest of faith to be enjoyed (that is blessedly true), but there is a fight of faith in which we have to be continually engaged, and one of the greatest needs in the Christian life is to recognize the foe as well as the methods of the foe by which he is determined to reach his end. It is not enough to say, "Let us look to the Lord and he will carry us through." That is only one half of the truth. One of the weaknesses of many Christians to-day is that they are attempting to ignore the foe, to ignore the presence of a tremendous personality of evil in the world, and that is just about as wise as it would be to try and ignore yourself. If you shut your eyes to the existence of the enemy and fail to discern his presence and his power, you are putting yourself at as great a disadvantage in spiritual conflict as any general would if he went into a fight without ever making any use of his intelligence department.

If you look to the Lord and do not do what the Bible tells you to do, watch, you cannot pray intelligently; you fail to recognize the movements of the enemy and the methods of the enemy. If you watch these things and do not look to the Lord, then you will get absolutely crushed and depressed by the darkness that is deepening around you and by the awful onrush of the forces of evil. We are required to be alert to-day to evil in all its various forms, also to its source, to its challenge, to its methods, to its objectives, and you will be wise to give to the enemy just the names that the Bible gives to him. It is this that makes necessary the attitude of constantly acting upon this eternal fact of God, taking your place with Christ in his death and claiming in your own ex-

perience the power of that death manifested in the victory won on the cross.

What is the great secret of maintaining this attitude? Romans 8: 2, "The law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death." Only a law can set us free from a law. If Congress passes a law that proves to be unworkable or unjust it has to pass another law in order to set the country free from that law. That is true here: only a law can set you free from a law. And what is law? It is just the steady pressure of a power. In the spiritual conflict there are always two laws at work, the lower law of the self operated on by Satan, by means of which we are dragged down, and the higher law of the life of the Lord Jesus Christ operated on by the Spirit of God, by which he is ever seeking to lift us up and bring us into the place of freedom and deliverance. It is the law, the higher law of the Spirit of life in Christ Jesus, that makes us free from the lower law of sin and death.

That is the truth I believe we want to learn. God's way of victory is dying to sin, and God's way is always the best way, God's way is always the surest way to victory. God's way is learning to die to sin and to conquer sin by dying to it, asserting our position of union with Christ in his death, and giving the Holy Spirit the opportunity to bring in the higher law, the law of the Spirit of life in Christ Jesus.

The Third Aspect of the Cross.—But there is a third aspect. If we are to know the full tide of victory, I am persuaded of this, that we require more and more to recognize that behind all the sin is this great foe to which I have referred, and if we are to win the victory we must occupy the position, the strategic position, which God has revealed to us.

Why was it that Joshua received the command utterly to exterminate the Canaanites and those other nations? You will find it in the seventh chapter of Deuteronomy, those first few verses of the chapter, that tremendous command of God that he was utterly to destroy those nations and not allow one of them to live.

When Joshua received this command to exterminate the Canaanites it was because of the foe that was behind them. Their religion was a religion of spiritism. It was saturated with Satanic power, and therefore Joshua was sent to war, not so much with those Canaanites as men as with the awful

power that was behind them and that was working all this mischief. If we are to know the fullest victory our attitude must be the same as God's attitude to those powers of evil.

At the back of sin, at the back of practically everything that is happening to-day against God and against righteousness is this awful foe of which Paul speaks in the sixth chapter of Ephesians, with this marvelous army, this disciplined army that he directs, the principalities and powers of evil. Behind the sin which attacks you, behind all this apostasy that is rushing in upon the Church, behind all these methods of other nations that are creating such problems that our statesmen are being completely baffled, and that are bringing about burdens that are breaking men and nations down, stands this implacable foe of God: and you and I can make the cross a barrier in resisting him, in attacking him, in overcoming him.

Now turn to the third aspect of the cross, which is found in Revelation 12: "And they overcame him by the blood of the Lamb, and by the word of their testimony; and they loved not their lives unto the death." Read the book of Revelation and you will find it is a record of war between the Lamb and the dragon; and what is prophetically true of the future is spiritually true of the present.

Now here, just in a word, is the full Gospel of grace—deliverance from sin, deliverance from self, from the old man, and deliverance from Satan and all his works. How does that deliverance come? "They overcame him by the blood of the Lamb." "Now is the judgment of this world. Now shall the prince of this world be cast out," said our Lord Jesus on the eve of Calvary. And when he hung there on the cross, crucified in utter weakness, that weakness became the power of God by which he expelled the devil from his place of sovereignty in the world and stripped his principalities and his authorities of all their power. From that day to this and to the very end Satan is a defeated foe, and the purpose of God is that you and I should be treading him under foot.

The truth is that there are many Christians to-day who are being trodden under his feet; and that is not in God's program for any one of his children. He is exercising authority in lives to-day to which he has no right because he is

defeated, and the Lord Jesus Christ gives to you and to me the right, the authority, the privilege, to tread him under our feet and to know in experience the fulness of the victory of the cross. For remember the victory of the cross is not confined to our salvation from sin or to our victory over self, it embraces the indisputable fact that the prince of this world has been judged and cast out, and the Lord Jesus Christ, the Redeemer of the world, gives us now the authority to bruise the serpent's head.

How do we overcome him? That is a wonderful word, the word "overcome" in the Greek. If you were in a court of law it means that you win your case. If it is in a conflict it means that you have knocked the weapon out of the hand of your adversary. That is the meaning of it. Here they overcame him by the blood of the Lamb.

Satan goes into the presence of God to accuse the believer, and by the blood of the Lamb you win your case at the great court of appeal. Satan attacks you in your person, through your mind, through the circumstances of life, but by the blood of the Lamb you can knock the weapon out of your adversary's hand, "And they overcame him by the blood of the Lamb."

Remember that is the basis of all God's dealings with you and with me, and it has to be the basis of all our opposition to Satanic interference in our lives. The finished work of Christ on Calvary is the weapon by which you and I can fight the good fight of faith with perfect success. And bear in mind that the cross is the only place where Satan admits defeat. It is the one and only place in the universe of God where the great enemy has been conquered. It is the one and only place where you and I can have victory, and therefore we have got to choose to stand there and resist him and claim the victory. "They overcame him by the blood of the Lamb."

Then John goes on to tell us something more, that they overcame him by the word of their testimony. That is a great deal more than getting up in a meeting and saying, "Twenty years ago I was saved." *Testimony* here means co-operating with the Holy Spirit in his judgment upon Satan. And what is his judgment upon Satan? That he has been defeated and that he has no right to any life. Testimony

here means entering into partnership with the Holy Spirit to have that fact carried out in actual experience.

How is it to be made effective? You have got to go back to Romans 6: 6, and you have got to learn, and I have got to learn, to stand upon that death of Christ and ask the Holy Spirit to make it all that it means, to make it a fact in our experience every moment and every moment. There has to be the perpetual attitude of reckoning myself dead to this and that sin as Satan attacks me every day. Then there has to be the perpetual aggressiveness of spirit against him and all his works.

You take your sin, the sin you know is your besetting sin, the thing you sometimes call just a failing, an infirmity. Perhaps you have never yet come to call it a sin. The sooner you begin to give it its right name the better. Take your sin and stand on the death of Jesus Christ against that sin and claim the victory that there is in Calvary for you when joined to the living Christ. Close by faith every avenue into your being against that sin and other sins.

Take your environment, take your home, take your business, with all its duties and tests and trials and irritations, take the circumstances of life; learn to stand there in death union with Christ, and then, by faith through that cross, claim the victory against every foreign power that is seeking to disturb the atmosphere of your home or that is seeking to cripple you or lame you and hinder you in business or through circumstances.

That is making Christ Lord of your surroundings. That is entering into co-operation with the Holy Spirit for the deliverance of your life and your home and everything else. Take your work for Christ, take the meetings, the services; learn to stand in them on the death of Christ and claim that through the blood of the Lamb you will get victory over everything by which Satan would seek to hinder you in that service, in that meeting.

And lastly, John says, "They loved not their lives unto the death." That is simply the call to you and to me for the fullest surrender of will and of life in order to give us the fullest measure of victory. Make this surrender each day, at each point of the conflict. Just as the Holy Spirit shows you what God asks, then obey. Give God all and he will give you all, and you will overcome and share in his mighty victory.

II. THE CROSS IN THE OLD TESTAMENT

By the Rev. Gordon Watt

THERE seems to be to-day a disposition on the part of many to emphasize the New Testament to the neglect of the Old Testament, and almost to cut out the Old Testament as having no practical bearing on the life of the present. In the British Navy every rope has in it a red cord, and let that rope be cut as it may be, and be found where it may be, the little red cord proclaims it to be the property of the British Navy. God has a scarlet thread that runs from Genesis to Revelation, uniting those sixty-six books in one perfect whole and preventing any separation between the Old and the New Testaments, and that thread is the sacrifice of his Son on the tree.

Take any one of those sixty-six books and you will not fail to find the message of the cross, and that scarlet thread not only proves the divine authority of the book, but it shows the necessity for these two books, these two testaments for the elucidation and the interpretation the one of the other.

The more you read the Bible the more you will see that the great central truth of it is Calvary. It is the foundation of God's plan for the redemption of the universe. It is the ground of all God's purpose with his Church. It is the cause of all God's blessings to mankind.

As an illustration of the message of the cross in the Old Testament, I confine myself to the writings of Moses, and we shall find in the Pentateuch the story of the cross in embryo. All that the death of the Lord Jesus Christ means, and that takes in practically the whole teaching of the New Testament, is foreshadowed in these first five books of the Bible. Of course there is a gradual unfolding of the meaning and power of the death of Christ through History, the Psalms, and Prophecy until he appears who is crucified for our sins. Paul carries the revelation a step further and shows us in Ephesians 1: 10 that the headship of the Lord Jesus Christ over the universe is the deliberate purpose of God, and in Colossians 1: 20 that Christ on the cross is the point of reconciliation between God and those who have been separated from him by sin; and so the revelation is carried on until finally, in Revelation 22: 2 we see the family of the man who

in the dawn of the world's history was driven from the garden gathered again around the tree of life, and the leaves of it are for the healing of the nations.

In the Pentateuch we have the cross in germ. It was the thought in God's mind before the foundations of the world were laid, in order to answer the challenge of Satan and to meet the urgent need of his creatures for redemption; therefore the cross and what it stands for is an Old Testament as well as a New Testament doctrine, and you cannot read the roll-call of the heroes of the Christian faith in the eleventh chapter of the Epistle to the Hebrews without seeing that it was the power of the cross *to be,* the power of the Lamb to come, who made them what they were, giants of faith and giants of patience.

Let us look at the first book, Genesis. What is the truth that shines out in the book of Genesis? It is just this, in a few words, God at the back of men and things; and the keynote of Genesis you will find in the 45th chapter and the 8th verse, and four words in that verse, "Not you, but God."

You can take the life of any saint mentioned in this book, and opposite his faith and his faithfulness, his strength and his obedience, write down as the secret of it all these words, "Not you, but God." This book explains exactly what Calvary proclaims, the mighty working of God in the world through men and for men, and all towards redemption. As the source of all his dealings with the world, hidden in itself, and yet apparent in its results, there stands the cross, and we see in the foreshadowing of the cross the power of the coming, eternal Son of God.

The ark of Noah is just the symbol of the cross which saves. Noah in the ark is just the type of the New Testament believer in Christ. Abraham, called out to follow God, is just the picture of the believer who, in any age, takes up the cross to live a pilgrim life in dependence upon God. The offering of Isaac on Mount Moriah is a foreshadowing not only of the atoning Saviour but of the inspiration which the cross can give to men to lead a life of complete sacrifice at the command of God. When Joseph stood before his brethren with the memories of wrongs committed, of injustices meted out, and yet with his heart full of forgiveness, what have you but the Old Testament revelation of the believer indwelt by the Spirit of God, and the Old Testament prediction of the

power of the Holy Spirit to create in a man an atmosphere of love, and to keep in the place of death every desire for retaliation and revenge? And that is just the message of the cross in the New Testament.

So, broadly speaking, the whole message of Genesis may just be said to be this: it is the message of sacrifice which procures salvation, and forgiveness, and acceptance, and forms in man the character of Christ: and that is just the message of the New Testament cross (Gal. 2: 20), "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me."

Let us turn to the book of Exodus. What is the message of Exodus? We say it is redemption, that it is God delivering his oppressed people by the blood of the Lamb and leading them out of bondage. The keynote of Exodus we usually take as 12: 13, "When I see the blood, I will pass over you," but I think that the book of Exodus carries us much farther than that. It has a much deeper message than that. It calls, as in the case of Moses, for a full surrender of life to God to carry out the will of God, and it shows what God will do for and through the man who holds nothing back from him. Is that not the continuous message of the Cross?

The verse that to my mind seems to be the larger message of Exodus, you will find in 25: 8, "And let them make me a sanctuary; that I may dwell in the midst of it." The blood which redeems us from sin points us on to the desire of God to dwell in the midst of us, and so you will find that a large part of this book is taken up with the tabernacle, every part of which speaks to you of the atoning sacrifice of our Lord and of the practical outcome in the Christian life of that sacrifice.

The teaching of the New Testament is this: the cross not only saves us from sin, but it claims for God what it does save from sin. We belong to God as his temple. The believer is God's sanctuary, to be built according to the pattern shown unto us in the Lord Jesus Christ, and in that sanctuary God is always seeking fellowship. Have you made a sanctuary for God in your being? Are you careful, in these days, to build the sanctuary of your life according to the pattern shown to you in Christ Jesus? God is desirous of having fellowship with you and with me. For this reason

you will never know a real exodus from the bondage of sin except as that fellowship with God becomes real and full. And further, only as the heart becomes the temple of God through the Holy Spirit can the life of any one of us be furnished with gifts as the tabernacle of old was furnished, so that the fellowship becomes a source of power and of blessing.

You will notice that the meeting place for the fellowship which God is longing for he describes in verses 21 and 22, "And thou shalt put the mercy seat above upon the ark; and in the ark thou shalt put the testimony that I shall give thee. And there I will meet [by appointment, it means] with thee." Have you made an appointment to meet with God to-day? "There will I meet [by appointment] with thee, and I will commune with thee from above the mercy seat." That was the meeting place in the old dispensation. What is the point of fellowship in this dispensation? The cross of Christ. It is there God and man meet. There God's heart is open towards man. There man's heart is yielded to God.

Let us turn to Leviticus, and see that in the first chapter and the first verse God is in the tabernacle and is speaking to the people from the place of indwelling. Now what is the message of Leviticus? The key verse is usually taken to be 19: 2, "And the Lord spake unto Moses, saying, Speak unto all the congregation of the children of Israel, and say unto them, Ye shall be holy: for I the Lord your God am holy." Now join with that Leviticus 26: 12, "And I will walk among you, and will be your God, and ye shall be my people."

Leviticus claims the closest connection between God and his redeemed and delivered people. But what is God? "I am holy," God says, and therefore he requires a holy people. The offerings mentioned in the first seven chapters of this book speak of the perfection of relationship which existed between God and his divine Son, and the perfection of relationship which he insists shall exist between himself and his human sons.

In 11: 45 you will get the link between Leviticus and Exodus, "For I am the Lord that bringeth you up out of the land of Egypt, to be your God: ye shall therefore be holy, for I am holy." It shows that the aim of God with his people was not the mere deliverance of them from the taskmasters of Egypt, but it was that they might become holy so

that he should be able to walk among them and be their God and call them his people. The aim of divine deliverance from sin is holiness of life.

The call of Leviticus, just as it is the call of the cross, is for a people separated unto God, separated from everything that can displease him and hinder the outworking of his purpose (2 Cor. 6: 16). Leviticus reveals this to us, that there are two factors in that great work of separation—the blood and the oil.

Now the distinct command of God in Exodus 30: 32 is, "Upon man's flesh shall it [the oil] not be poured." In Leviticus 8: 23 we see on whom the oil was to be poured, upon the one on whose hand and foot and ear the blood had come. What is the teaching of the New Testament? It is very important to notice this. The Holy Spirit never separates to God the flesh, he never separates to God the old man, he never separates to God the uncrucified soul. It is only when the flesh, the old man, has gone to the cross, and the attitude of death on our part to the forms and demands of the self life is taken up and maintained, that the Holy Spirit can fill and possess and sanctify the believer.

That is the message of the cross in Romans 6: 6, "Knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin." The point of contact for the Holy Spirit is the cross, and if you and I ever get away from the cross we get away from the Holy Spirit.

Now let us turn to Numbers. What is the teaching of the book of Numbers? Many people say it is a dry book, but the message of Numbers is just the most practical meaning of the cross, and it is this, that the life which has been redeemed by the blood of the Lamb and is indwelt by God, called into fellowship with God, can never be an idle life. As you read this book of Numbers you will see that there were three things which God required of his people in those days. First, activity; second, arrangement; third, aggressiveness. And the key verse of Numbers, we may take as 1: 54, "And the children of Israel did according to all that the Lord commanded Moses, so did they."

At the source of all life of Israel, God's demand was for implicit obedience, and God's expectation was that that obedience would be granted. If there is any virtue which the

cross requires for the full outworking of the purpose of redemption on the part of the believer, it is obedience. The Calvary chapter of this book (and you will find that each one of these books contains Calvary chapters—Genesis 3, Exodus 12, Leviticus 16 and Numbers 21) shows us that disobedience is absolutely fatal.

Let us look for a moment at those three things that God required of his people, and see how they link us on to the New Testament teaching. The first thing he required was activity. It is scarcely necessary to say that that is bound up with a living Christianity. A dead faith is always a do nothing faith; but the Christian life is full of potency, force, passion, enthusiasm for Christ, and therefore for the needs of the world.

Then, will you take the second thing God required of his people, which was arrangement? One of the chief facts of the book of Numbers is the importance and value of details for their march, their work, their worship. Think of the practical teaching of the cross in the New Testament. Take for instance, 1 Corinthians 12, and you will see that the same close attention is insisted upon by the cross in all the details of Christian life and work. God leaves nothing to chance. Each one of us is called to take his right place and do his or her bit of work, and the only way in which the Body of Christ can be developed and made strong and fit for her purpose is by each member of the Body of Christ falling into the right place and doing the God-revealed bit of work. I want to say this, especially to those who are in Christian service: your attention or inattention to details in your work will make or mar your work. It will either solve your difficulties or increase them. Remember, everything counts in the service of God, because everything means something. And the cross puts this demand upon every child of God in regard to service, that we shall be honest and honorable even in the smallest bit of work that we have to do.

Now take the other thing that God required of the Jew and of Israel in those days, and you will find aggressiveness. Look at the first chapter of Numbers and see how it opens with the call to battle. There is a sentence that rings through that chapter, I think it occurs thirteen times. "Able to go forth to war," "Able to go forth to war." What is the message of the cross? It is a call to arms, and never did that call sound

more loudly in the ears of God's people than it sounds to-day. For we are in the fight to-day as perhaps we have never before been.

There are a great many Christian people who do not know there is a fight on, and they are taking it easy, but the call of the cross is a call to arms for the Lord Jesus Christ.

Read the Epistle to the Ephesians, and what do you see? It is an epistle of warfare that leads to victory and rest. We are, together with the believers in the Epistle to the Ephesians, seated with Christ in heavenly places. What is that? A challenge to Satan that he will not shirk. The whole purpose of the devil is to get you down from that pinnacle, not positionally, of course, but practically, and when he gets you down he will defeat you.

We come to Deuteronomy, and what is the message of Deuteronomy? Verse 30: 19 says (and there is one word in it that sums up the whole book), "I call heaven and earth to record this day against you, that I have set before you life and death, blessing and cursing; therefore choose life, that both thou and thy seed may live." The message of Deuteronomy is that word "choose."

Moses has been telling the people of Israel of God's choice of them and all that it means, and then, as he comes to the end of his witness to the faithfulness and love of God, his message to his people is, "Now you choose. Two paths are open to you, and it is your will that has to decide." In the Christian life and work the teaching of the Holy Spirit is that the great decisive factor in the conflict is our will. You can see how that is emphasized in the New Testament. How often you come across something like this: "Yield yourself unto God. Present your body unto God. Glorify God in your body and in your spirit," all showing that these are the actions of your will, deliberately faced and deliberately done. Your will and mine are only safe when they are in co-operation with the Holy Spirit.

Now will you notice this. When God asks the surrender of our will it does not mean that we drop our will. Dropping one's will always engenders passivity, passivity of mind, passivity of spirit, passivity of will; and that is one of the great perils of these days. The dropping of the will is the essential condition for Satanic working. Passivity of the will, the mind, the spirit is an essential condition for Satanic

working. If a man is to go in for spiritism to-day he simply drops everything and becomes an empty machine into which the spirits of evil rush and take possession of him. Satan with all his marvelous ingenuity gets alongside, and is getting alongside, of Christian people to-day and playing upon their very desire to be true to God, and he is saying to them, "You know if you are to reach that life of holiness you must drop your will." The result of dropping the will is that Christians are becoming afflicted with the awful disease of passivity, and you find it everywhere.

When our Lord Jesus Christ was in the Garden of Gethsemane he was completely master of his own will, so that he was able to say, "Thy will be done." He put his will alongside of the Father's will, and entered into co-operation with his Father for the purpose of carrying out those great divine tasks. And co-operation with the Holy Spirit always entails watchfulness, perfect obedience, prayerfulness, and the use of all God-provided means.

I do pray you to remember this, that the Holy Spirit always makes us intelligent. He never makes us foolish or fanciful. He never leads us to take false steps. He never carries us into the region of fiction. That is what the devil is doing to-day with multitudes of people, but the Holy Spirit always works along the line of intelligence. The thing he wants to do with Christian people to-day is to make them sane and well balanced.

I do not need to tell you that that is one of the things we are requiring to look for very much, that we keep well balanced in relation to truth and in relation to everything else. The Holy Spirit does that. And how are we to co-operate? How is this co-operation brought about? Just as the Holy Spirit works in the purpose of the cross to our lives. He never works apart from the cross. What does the cross do? It is meant to touch with death every force in you and me which is evil and natural, that belongs to the old nature and that is constantly at work asserting its supremacy over the supremacy of Jesus Christ, and therefore hindering the Holy Spirit from doing his work. That is why Calvary always sends us to Pentecost, and Pentecost always sends us back to Calvary.

These things do not happen by accident. These things are not in the Word of God by accident. They are there to show

you and me this: that the God in the Gospels is the God of the Pentateuch, the same God. A man cannot get rid of the Pentateuch any more than he can get rid of the Gospels. The cross fills the one book as it fills the other. The cross is revealed in the one Testament as it is revealed in the other. Moses saw the day of Christ afar off and was glad, and he was willing to bear the reproach of Christ rather than go after the riches of Egypt. And Christ looked back to the day of Moses and stamped his writings with his divine authority.

III. THE CROSS IN THE GOSPELS

By the Rev. Gordon Watt

A STUDY of the Gospels will help us to understand the divine view of the cross, and it will be seen what the cross is in the eye of God, what place it has in the plan of God, what mighty purpose God has to work through it in the lives of his people.

First of all, I would ask you to think of the witness of the Holy Spirit to the purpose of the coming of Christ. I have many passages to ask you to note, which perhaps you will look at in your leisure hours. Before our Lord's birth, through the angels, you have the witness of the Holy Spirit (Matt. 1: 20, 21). "But while he thought on these things, behold, the angel of the Lord appeared unto him [Joseph] in a dream, saying, Joseph, thou son of David, fear not to take unto thee Mary thy wife: for that which is conceived in her is of the Holy Ghost. And she shall bring forth a son, and thou shalt call his name Jesus: for he shall save his people from their sins." Also (Luke 1: 30-33), "And the angel said unto her, Fear not, Mary: for thou hast found favour with God. And, behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name Jesus. He shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto him the throne of his father David: And he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end."

That was the fulfillment of the promise given hundreds of years before, you will remember, to David in 2 Samuel 7: 16-19. Gabriel confirmed the promise given to David, to Mary, with regard to the coming of Christ.

Second, the witness of the Holy Spirit before His birth through Zacharias (Luke 1: 67). "And his father Zacharias was filled with the Holy Ghost, and prophesied, saying, And thou, child, shalt be called the prophet of the Highest; for thou shalt go before the face of the Lord to prepare his ways; to give knowledge of salvation unto his people by the remission of their sins, through the tender mercy of our God; whereby the dayspring from on high hath visited us, to give light to them that sit in darkness and in the shadow of death, to guide our feet into the way of peace" (vs. 76-79).

That is the prophecy of Zacharias through the Holy Spirit, regarding the birth of the Lord Jesus. I want you to notice in passing the beauty of the words which the Holy Spirit uses, "The *dayspring* from on high." The Greek word means "rising of light," the dawn, and the word dayspring is found only here and in Job 38: 12, where, in the Hebrew, it also means to dawn. It means to be up early at the task; it means therefore, earnestly, passionately, with strong earnestness for the accomplishment of a purpose. That was true of the Lord Jesus Christ, the dayspring, the One who has been up early at the task. Now what is the task? "The dayspring from on high hath *visited* us." The Greek word for that means to inspect and then to relieve. The Holy Spirit never uses a wrong word or an unnecessary word, but always just the word which most clearly expresses the divine purpose. And here is the witness of the Holy Spirit to the coming of one who would be up early at his work, and his work was to inspect the human race, and then relieve them. And is this not the meaning of the coming of the Lord Jesus Christ?

Third, at his birth, through the angels (Luke 2: 10, 11). "And the angel said unto them, Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Saviour, which is Christ the Lord."

Fourth, through the Baptist (John 1: 29, 34, 36). "The next day John seeth Jesus coming unto him, and saith, Behold the Lamb of God, which taketh away the sin of the world. And I saw, and bare record that this is the Son of God. And looking upon Jesus as he walked, he saith, Behold the Lamb of God!"

Fifth, at the resurrection, through the young man at the tomb (Mark 16: 6). "And he saith unto them, Be not affrighted: Ye seek Jesus of Nazareth, which was crucified: he is risen; he is not here: behold the place where they laid him."

Sixth, at the ascension, through the two men sent especially from heaven (Acts 1: 11), where they called the attention of the wondering disciples to the fact that this same Jesus, the One whom they had known, the One whom they had seen with the marks of the cross upon Him, would "so come."

So that is the witness of the Holy Spirit to the purpose of the coming of Christ.

Second, I want you to notice Christ's own vision of his mission. The cross sheds light upon that in the very words of Christ. Here are a number of passages: "I am not come to call the righteous, but sinners to repentance" (Matt. 9: 13). "For as Jonas was three days and three nights in the whale's belly; so shall the Son of man be three days and three nights in the heart of the earth" (Matt. 12: 40); "From that time forth began Jesus to show unto his disciples, how that he must go unto Jerusalem, and suffer many things of the elders and chief priests and scribes, and be killed, and be raised again the third day" (Matt. 16: 21); "And while they abode in Galilee, Jesus said unto them, The Son of man shall be betrayed into the hands of men: and they shall kill him, and the third day he shall be raised again" (Matt. 17: 22, 23); "And Jesus going up to Jerusalem took the twelve disciples apart in the way, and said unto them, Behold, we go up to Jerusalem, and the Son of man shall be betrayed unto the chief priests and unto the scribes, and they shall condemn him to death, and shall deliver him to the Gentiles to mock, and to scourge, and to crucify him: and the third day he shall rise again" (Matt. 20: 17-19); "Ye know that after two days is the feast of the passover, and the Son of man is betrayed to be crucified" (Matt. 26: 2); "For the Son of man is come to seek and to save that which was lost" (Luke 19: 10); "And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up" (John 3: 14); "No man taketh it from me, but I lay it down of myself" (John 10: 18).

All these words from the lips of the Lord Jesus Christ were simply the fulfillment of prophecy. I want you to turn for an illustration to the 22nd Psalm, written by David, and David expresses here some tremendous grief of his own life, and you cannot read without hearing the sob of a broken heart, David's broken heart, sobbing out the great grief through which he was passing. But in sobbing out the grief of his own experience, he was sobbing out prophetically the deeper grief of the greater heart that also was to break, and as our Lord hung upon that cross he began this sob: "My God, my God, why hast Thou left me destitute?"

I want you to notice this verse where He says, "I am a worm." The literal meaning of the word is maggot, "I am a maggot, and no man; a reproach of men, and despised of the people." It was that maggot that had to be killed in order

to give the scarlet color with which the curtains of the tabernacle were dyed. Our Lord is likening himself, in his hour of death, to that, and there in his death our sins have been dealt with. The Lord had to die in order to make it possible for us to be washed whiter than snow, just as that maggot had to die in order that those curtains of the tabernacle that were to speak of the Lord Jesus Christ should receive the color that was there. All these things the cross speaks of in the Gospels are just a fulfillment of those Old Testament prophecies concerning himself.

You will notice this as you read these passages, that in Christ's own thought he did not come to found a new religious order, although his disciples are called "Christ ones," "Christians." He did not come as a propagandist with a new ethical code, although the world's highest and best ethics have their foundation in the principles laid down by the Lord Jesus Christ. Christ came as a Saviour from sin. He came to die. His only purpose in taking on the likeness of human flesh, of human nature, was that he might die, and through his death bring about the great purpose that God the Father had in His heart in relation to the world. And that death has effected a victory which cannot be limited. The work of Christ on the cross has brought about the experience of a marvelous victory which can have no limits put to it.

Think of it for a moment. It means victory for God in the vindication of his character, victory for himself in the great act of self-abasement and self-surrender; victory for the human race in the fullest possible redemption; victory for the earth in the cleansing of it and in the deliverance of it from the curse pronounced on it at the fall; victory for animal creation in its perfect freedom from brutal passions; victory for the heavens in the clearing out of all the hosts of evil spirits and the sending of them into the abyss; victory over Satan in the dislodgment of him from heaven, in the dislodgment of him from the heavenly places where he is to-day; in the dislodgment of him from the earth hereafter; in the dislodgment of him from the abyss into the lake of fire; and victory for the whole universe of God when the dominion of the Lord Jesus Christ shall stretch from shore to shore.

And that is only a very small view of the victory of

Calvary. We shall never know, until we enter into the presence of the Lord Jesus Christ himself and have all eternity to understand it, the fulness of the meaning of the finished work of our Lord Jesus Christ. Calvary means Victory, and that is the message we want to send throughout the world to-day; it is the message of deliverance and the message of hope and the message of power for the Church of God.

Third, what does Christ mean by the cross? What is Christ's own witness in the Gospels to the cross? As you study the Gospels you will find at least a fivefold witness that the Lord Jesus Christ gives to you and to me with regard to his death on the cross. The very first thing that he emphasizes is that it is the secret of all fruitful living. "And he that taketh not his cross, and followeth after me, is not worthy of me. He that findeth his life shall lose it; and he that loseth his life for my sake shall find it" (Matt. 10: 38, 39); "Then said Jesus unto his disciples, If any man will come after me, let him deny himself, and take up his cross, and follow me. For whosoever will save his life shall lose it: and whosoever will lose his life for my sake shall find it" (Matt. 16: 24, 25). The word *"life"* there, in the Greek, is just the word that we translate to-day into "psychic." We use it so much these days, psychic or psychical, it is just the natural life.

This is the difference between all these false cults of the world to-day and the message of the Lord Jesus Christ, that they all have to develop the psychic, they are all putting emphasis upon the natural life in man, the natural thing in man, and there is a sort of deification to-day of this human element in man. But the message of the Lord Jesus Christ is not to develop the psychic, but to send it to the cross.

Let us remember that fruit never comes through the development of the natural in us, but through the development of the spiritual, through the supremacy of the Holy Spirit in life. The source of fruit in the believer's life is Christ, Christ living in him. When I say that the fruit never comes through the natural I do not mean that God does not use our natural gifts, our minds, our faculties, but fruit never comes through flesh energy, never comes through soulish power, it never comes through the natural becoming supreme over the spiritual. Fruit is only the result of the Lord Jesus Christ living in you and me, working in you and in me, and putting his

power through us, our mind, our gifts, our faculties and everything else.

Therefore, in John 12: 24 and 32, and you have these gifts by the Lord Jesus Christ, "Verily, Verily, I say unto you, Except a corn of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit."

There is the secret of a fruitful life for you and for me. It is the cross at work in our natures, our characters, doing in us, and for us, and through us, what is done in, and for, and through that grain of wheat as it lies in the grave of the ground. Christ was the first grain of wheat to fall into the ground and die, and out of his death has come everything that we know to-day of Christian life, Christian faith, Christian power, Christian influence, Christian hope. He says, "Follow me. If anyone will be my disciple let him take up the cross, let him lose his life, and follow me."

It is so possible for us to have redeemed lives, with which perhaps little or no fault could be found, and in which little or no fruit can be discovered, simply because there is no death to that which God cannot use—no death to that which Satan is always trying to use. It is possible to save your life and get nothing out of it. It is only as we go in the steps of the Saviour that there can go out from us in disposition and service the life that reveals Christ and the life that reproduces the Christ life in all its wondrous power to bear fruit for God and for men.

What does it mean? I wonder if I can make it simple enough. You remember how it is said that Christ poured out his soul unto death. He took his natural life and he laid it down in death. Now the soul is the seat of our senses, is the seat of our personality, the seat of our self-life. That is the source of all the mischief and all the weakness in our lives and in our selves. Think of the forms in which that self-life appears even among Christian people, in pride, in temper, in pettiness, in quickness to take offense, in misjudgment of others, misinterpretation of the words of others, self-love, self-pity, self-preservation, and so on. Oh, the forms are innumerable in which the self-life can appear. The Lord Jesus Christ says that whenever any one of those forms appears we are not to develop them, but to say, "That is for the cross. That must go to the cross. That goes to the cross. I die to that, I take the position of death to that."

May the blessed Holy Spirit make the victory of Calvary real to you, and the moment that you take up that attitude in your heart and your will you are opening the door for the Holy Spirit to come in with the life of Christ and Romans 8: 2 becomes a perfect reality and a blessed experience to you: "For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death."

Take the second thing, and he tells us that the cross binds together. The Lord tells us that the cross binds together forces for the deliverance of souls. Turn to one passage, Matthew 17: 20, 21, which is a very important passage. In answer to the question of the disciples, Why could not we cast out these demons? "Jesus said unto them, Because of your unbelief: for verily I say unto you, If ye have faith as a grain of mustard seed, ye shall say unto this mountain, Remove hence to yonder place; and it shall remove; and nothing shall be impossible unto you. Howbeit this kind goeth not out but by prayer and fasting."

Our Lord reveals there a threefold power that he means us to use in order to bind the forces of evil and deliver souls from these forces. There is first of all faith, which is the link with the power; there is prayer, which puts the power into action, and then there is what he calls fasting. Now what is fasting for the Christian? It is far more than abstinence from food and drink. For the Christian, the principle underlying fasting is not physical, but spiritual, of that I am quite sure.

You remember that God appointed one great fast for his people, the Day of Atonement, which numbers among them inferred to mean abstinence from food; but God distinctly said, "It is a day for afflicting your souls because of sin." That Day of Atonement was for taking away everything that had been separating them from God in their worship and in their life. Other fasts were added in time of distress and religious zeal, and they added fasts themselves until, in Christ's day, the Pharisee could say with tremendous pride, "I fast twice a week," and brought down upon him the rebuke of Christ for hypocrisy. The idea of fasting is shutting out something, and for the Christian it is just what Paul emphasizes when he bids the Christian give up lawful things that are not expedient, things that are not spiritual, things that become material for Satan to work on; things the possession

of which plays into the hands of evil powers; something, perhaps, that keeps you from fellowship with God; something, perhaps, quite lawful, that yet blunts your appetite for the Word of God or for prayer; something, perhaps, of a trifling nature, that takes the time which ought to be devoted to things of a serious nature; something, perhaps, that creates an atmosphere around your life that robs your life of power just at the crucial moment.

Paul says these things have to be given up, we have to fast from them, we have to shut our lives to them. But it goes very much deeper than that. It means the giving of one's self, by a definite act of yieldedness, to God. Fasting in a Christian sense is the principle of the renunciation of self as the master force in your life, and the crowning of the Lord Jesus Christ in its place. You close your life against yourself and open your life to God, and then you maintain that attitude of surrender day by day.

Third, Christ says the cross marks out the path of the true servant, "And whosoever will be chief among you, let him be your servant: even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many" (Matt. 20: 27, 28); "But Jesus said unto them, Ye know not what ye ask: can ye drink of the cup that I drink of. And be baptized with the baptism that I am baptized with?" (Mark 10: 38); "But I have a baptism to be baptized with; and how am I straitened till it be accomplished!" (Luke 12: 50); "Ought not Christ to have suffered these things, and to enter into his glory?" (Luke 24: 26); "And said unto them, Thus it is written, and thus it behoved Christ to suffer, and to rise from the dead the third day" (Luke 24: 46). I just want you to remember Luke 9: 51, "He steadfastly set his face to go to Jerusalem." That is the path of the true servant. It is not the path of self-pleasing and self-interest, it is not the path that others say is the path for you. Never take a path that others say you ought to take. Only the cross can mark out the path of service for you, and the cross marks it out towards Jerusalem.

The fourth thing I can only mention. The cross gives victory over the powers of evil: "When a strong man armed keepeth his palace, his goods are in peace; but when a stronger than he shall come upon him, and overcome him, he taketh from him all his armour wherein he trusted, and divid-

eth his spoils" (Luke 11: 21, 22); "Behold, I give unto you power to tread on serpents and scorpions, and over all the power of the enemy: and nothing shall by any means hurt you" (Luke 10: 19); "Now is the judgment of this world; now shall the prince of this world be cast out" (John 12: 31).

I warn you to-day that the powers of evil are out in full force. Do not shut your eyes to the tremendous developments of evil that are going on in the spiritual realm. These forces of evil are at work in the most subtle, cunning, and insidious way. You will find them in all the cults of the world, these religious cults, and only as you learn to watch, and only as you learn to walk in obedience to the Holy Spirit, only as you let him work in you the purpose of the cross, are you safe from the powers of evil and the wiles of the devil by which he is deceiving and deluding multitudes.

Turn to Luke 10: 19 and read it, and ask God the Holy Spirit to make you know what it means, for Christ has given His children authority to tread upon all the power of the enemy to-day and stand in victory. There is nothing adverse that you cannot have under your feet, because it is already under his feet.

One word more, the fifth thing that the Lord shows us in the Gospels. The cross opens the way to the indwelling of Christ. "He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him" (John 6: 56); "Yet a little while, and the world seeth me no more, but ye see me: because I live, ye shall live also" (John 14: 19, 20): compare with Galatians 2: 20, "I am crucified with Christ: nevertheless I live, yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me."

"He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him." There is a natural union when Christ and I become one, Christ in me and I in Christ. What is the flesh that we are to eat? It is not the flesh of the dead Christ, not the flesh that was nailed to the cross; it is the flesh of the risen Son of God. That is to say this, our worship is not of a dead Christ, and our union is not with a dead Christ. Our fellowship and our union are with the living Son of God.

IV. THE CROSS IN THE EPISTLES

By the Rev. Gordon Watt

WE TURN to the Cross in the Epistles. As an illustration of the teaching of the cross in the epistles I would turn your attention to the First Epistle of Peter. In the fifth chapter and the twelfth verse you will get the reason for writing the epistle: "By Silvanus, a faithful brother unto you, as I suppose, I have written briefly, exhorting, and testifying that this is the true grace of God, wherein ye stand."

The Jewish Christians were living in difficult days. Persecution made it very easy to yield to the temptation to fall away, and the apostle therefore speaks to his readers here of their standing ground in the true grace of God and exhorts them to stand fast.

Peter's purpose in writing this epistle is to bring to our knowledge this fact: that in the Old Testament and in the New Testament alike the sufferings of the Lord Jesus Christ are the center of the world's history.

If you will turn to the first chapter you will find three things there asserted by the apostle. In the tenth verse ("Of which salvation the prophets have enquired and searched diligently, who prophesied of the grace that should come unto you: searching what, or what manner of time the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow"), that the sufferings of Christ were the substance of prophecy; in the twelfth verse ("Unto whom it was revealed, that not unto themselves, but unto us they did minister the things, which are now reported unto you by them that have preached the gospel unto you with the Holy Ghost sent down from heaven; which things the angels desire to look into"), that they were the theme of the Gospel, and also in that verse the study of the angels.

You will note that where Paul speaks of the death or the cross of Christ, Peter always speaks of the sufferings. Seven times, I think, in his epistle, he refers to this word "suffering." He tells us in the fifth chapter and the first verse that he was a witness of the sufferings of his Master; and the

fact of them, and the thought of them and the meaning of them was so deeply impressed upon the mind of the apostle Peter that he fills his epistle with the story of those sufferings and their practical outcome; and you cannot read this epistle without seeing that he wishes to convince his readers that the Christian life can only be viewed rightly as light from the cross streams upon it, and can only be lived perfectly as the sufferings of Christ are having an effective result in spirit and mind and will.

It is very interesting to note the ideas suggested to the mind of the apostle as a practical outcome of the death of Christ. You will find that each one is introduced by the word "that." "Christ suffered *that*" such and such a thing should happen.

If you will just keep that in your minds and follow through this epistle, you will see how much light there is streaming from the cross upon the Christian life. First of all, light upon our faith and hope, "Who by him do believe in God, that raised him up from the dead, and gave him glory; that your faith and hope might be in God." There is the object of our faith and hope, it is God.

There are three steps, you will notice, to the throne; in the eighteenth and nineteenth verses ("Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers; but with the precious blood of Christ, as of a lamb without blemish and without spot"), the redemption of Christ; in the twentieth verse ("Who verily was foreordained before the foundation of the world, but was manifest in these last times for you") the foreordination of God, and in the twentieth verse also the manifestation by Jesus Christ. Faith and hope reach God by the way of the sacrifice of the cross, that sacrifice which was thought out in the mind of God, and planned by God before ever the foundations of the earth were laid, and then personally exhibited in all its richness and fulness in the life of the Son of God.

So Calvary shows us the eternal source of faith and hope and their immovable anchorage. The source of our faith is not in ourselves. The source of our hope can never be in our circumstances, but the source of our faith and hope is God himself.

That faith is tried, Peter tells you in the seventh verse, by

manifold temptations, testings. There never has been a time in the history of the Christian Church when believers have not been tested in regard to their faith. The testings of faith are necessary to prove the genuineness and the value of that faith.

I was preaching one summer in the month of June, in one of the loveliest parts of Scotland, in the North, in the region where the gorse and the broom bloom. In the month of June they are at their loveliest, and you see the hillside covered with great patches of gold and green. Never have I seen the gorse and broom so luxuriant and so plentiful. I was speaking to a lady about it one day and she said, "Do you know the reason why the bushes are so large and magnificent this year? They were all severely burned last year." So it was out of this furnace of fire that they came with their richness and their beauty. And it is just out of the furnace that our faith and our hope come to be of real value both to the object and to the owner. Faith has to be tested.

You will notice also (thirdly) that the hope which is ours is a living hope. It springs into birth through the sufferings of Christ, and gains its immortal, quenchless power in the resurrection of Christ, and it has a practical influence, "Sanctify the Lord God in your hearts: and be ready always to give an answer to every man that asketh you a reason of the hope that is in you, with meekness and fear" (3: 15). That living hope always leads to holiness, and the measure in which we sanctify the Lord in our hearts gives us the proof of the reality of that hope.

Second, light upon the plan of service (1 Pet. 2: 9). Let us read the first half of verse nine and then the tenth verse: "But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people,—which in time past were not a people, but are now the people of God: which had not obtained mercy, but now have obtained mercy." You can see that the mercy of God in Christ is what changes our whole character, and through that mercy have we become what is spoken of in the former part of the ninth verse, a chosen generation, that we should show forth the praise or the excellencies of him who hath called us out of darkness into his marvelous light.

Notice the word "that ye should shew forth." It is a very emphatic word. It is found, I think, nowhere else in the

Greek in the New Testament. It means this, to proclaim to those who stand without what you have learned within. You remember that the Greeks had two words to describe the temple. There was one word which they used for the holy precincts of the temple, the tabernacle and the courts where the people gathered, but they had a special word which they used of the Holy of Holies, and that place was where only the priests could enter. The idea in Peter's mind is this: God's plan for the priest,—and I use the word in the Scriptural sense, which is the only proper sense in which to use it, that every believer is a priest,—is not that he should stay inside the Holy of Holies always, just simply enjoying what he hears and what he sees, but that he is to go outside to the people who are without and tell to them what he has learned and what he has seen in the sacred place.

Salvation, which is ours by the mercy of God through the atoning sacrifice of the Lord Jesus Christ, is not a selfish prerogative, but it is a sacred privilege to be used in all its meaning and power in a true service which reaches the world in its darkness and its despair. Never let us forget that the world takes its idea of God from those who claim to be the family of God. Therefore we have been saved by grace and filled with the Spirit of God to be the mirrors of God, to be the reflectors of the Lord Jesus Christ, of his life.

Third, there is light on the pathway of life, "For even hereunto were ye called; because Christ also suffered for us, leaving us an example, that ye should follow his steps: who did no sin, neither was guile found in his mouth: who, when he was reviled, reviled not again; when he suffered, he threatened not; but committed himself to him that judgeth righteously" (2: 21-23).

We have a marvelous passage here, the most wonderful event in human history is revealed here as regulating the commonplaces of our daily lives. Note that the sufferings and the example of Christ are united and they never can be separated. You cannot lift up Christ as Saviour without emphasizing the place that he has a right to fill in human life, and the influence that he means to exert in human service.

On the other hand you err, and greatly err, if you try to put any difference between Christ as a Redeemer and Christ as an Exemplar and set them up as if they could be set up in rivalry one to the other. If you want to know the example

of Christ you must begin at the cross with him. If you want to know the practical experience of the cross then you must follow him as your example, "If any man will be my disciple let him take up his cross and follow me." And what God hath joined together let no man put asunder. Christ is my example only in the measure in which he is my Saviour.

The two offices of Christ are like the two sides of a coin. They are both distinct, and yet perfectly related the one to the other. So here God shows us the steps of the Lord Jesus Christ which he took with bleeding feet right up to the cross, and he says, "Follow me." There is light on the pathway of life.

Shall we look at those steps? The first was, "He did no sin." In the midst of all the ill treatment to which he was subjected he never sinned. Second, he did no guile. There was no crookedness in him, there were no false motives in his service, there was no compromising in his spirit, there was absolute straightness in every thought and word and act on the part of the Lord Jesus. Follow him.

Third, there was no retaliation, when he was reviled he did not revile. The Lord never paid back his enemies in their own coin.

Fourth, there was no self-vindication. When he suffered he did not threaten, he did not stand in his own defense. Again and again when he was attacked by his enemies, it is written in the Word of God, "He answered them nothing."

Whenever the honor of his Father was touched words sprang to his lips, but whenever anything concerned himself he was silent. There was no self-vindication in the Lord's life.

Here you have Christian ethics upon a grand scale. And they have all had their birth at Calvary. I sometimes hear ministers in my own country say, "Oh, yes, I believe in an ethical revival," and who does not? Where was there ever a revival in the history of the Christian Church that did not produce an ethical revival? A revival that does not lift the morals of the people is no revival from God. In that wonderful Welsh revival in 1905, of which I saw a little, one of the features of it was that debts were paid, and people believed in revival. Family quarrels were made up, family relationships were changed; there was a wonderful ethical revival in

Wales. But what was the cause of it? Calvary—the preaching of Calvary.

Notice the fifth step of the Lord, the perfect trust in the righteousness of God, "He committed himself to him that judgeth righteously." Do you notice that that was the grand revenge he took upon his enemies? He committed himself to his Father, and it became his constant habit.

Coming to the fourth point, the cross shows us light upon the aim of life, "Who his own self bare our sins in his own body on the tree, *that we, being dead to sins,* should live unto righteousness" (2: 24). That is the aim of life revealed by the cross, and the cross, remember, makes a tremendous demand upon us. The purpose of the cross is not mere salvation from hell, mere forgiveness of sin; the cross makes this tremendous demand upon us for righteousness, and not righteousness in any limited sense, but righteousness towards God, righteousness towards the world, righteousness towards the people of God.

We are a chosen generation, a royal priesthood, a holy nation, a peculiar people, to make effective in life what grace has brought to us; and grace works through faith and love unto downright goodness, righteousness in details, righteousness in the hidden things as well as in the public things. That is the practical demand of the cross, and that is the expectation of him who suffered, that we should live to righteousness. That is the aim, now how is it to be done?

Peter shows you that it is through the cross working in us the purpose of God. Notice that the cross is always at the back of every demand which God makes upon us, as the source of our power to meet that demand and respond to it. The cross always deals with that which hinders righteousness, —sin. Here you have a revelation of it from Peter, "That we, being dead to sin." Now Peter is following simply in the steps of Paul, and Peter and Paul follow simply in the steps of the Lord Jesus Christ, "Except a corn of wheat fall into the ground and die, it abideth alone; but if it die, it bringeth forth much fruit." This is just Peter's way of expressing "That we, being dead to every hindrance to righteousness, may live unto righteousness." The secret of victory in life which commends the Redeemer and reveals righteousness lies in this: our attitude to sin determines our position for life. "Dead to sin," that is the work of the cross. There is

nothing you and I can do. That is the message of the cross, "Be dead to sin." There is a word in the Greek here found nowhere else. It literally means to be missing, missing, missing. "Dead to sin" is to be in a position to sin spiritually that a man is in literally to the Post Office when the Post Office has to write and say, "He has gone and left no address." That is just the meaning of it, to be missing. It is just this, that when the old master, Sin, comes and knocks at the door of your heart, he finds no response because you are missing, you are dead, and there is a new master in you and a new power exercising its mighty thrall upon you, so that the old thralldom of sin has been broken, "That you, being dead to sin, may live unto righteousness." That is the blessed fruit of the death of Christ.

Fifth point, light on the ultimate end of life, you still find in 1 Peter 3: 18, "For Christ also hath suffered once for sins, the just for the unjust, that he might bring us to God," the one and only Master of life. That is the final cause of the redemptive work of Christ through the cross, to bring us to God.

The old creation left God in Eden, and ever since God has been seeking for a new creation. Now he has a new head, and the head is in heaven beside himself, and he is building up, building up, building up the new creation. And when the Lord appears and gathers his Body to himself, then this will be literally true, we shall be back to God and God shall get back to himself what has always been his. The great desire of his heart, the ultimate end of life is that man and God should be together.

The sixth point is light on the great purpose of life. "Forasmuch then as Christ hath suffered for us in the flesh, arm yourselves likewise with the same mind: for he that hath suffered in the flesh hath ceased from sin; that he no longer should live the rest of his time in the flesh to the lusts of men, but to the will of God." There is the great purpose of life, and Peter says, "Arm yourselves,—or equip yourselves—"with the same mind," that is, with the same conception of the purpose of life.

The word "arm" in the Greek comes from a word which means a tool which was used in offensive warfare. Peter tells you what the warfare is here, sin manifested through the lusts of the flesh, "For he that hath suffered in the flesh

hath ceased from sin, that he no longer should live the rest of his time in the flesh to the lusts of men." "The flesh lusteth against the Spirit and the Spirit lusteth against the flesh," so the flesh is unceasing, and Satan will never stop his efforts to break you and me down through the flesh.

That need not be something gross. It may be by the flesh getting into Christian service, service being done in fleshly energy instead of in the power of the Spirit. Therefore the apostle bids us equip ourselves with a weapon by which we can defeat the devil and win the day.

The seventh point is, the cross gives us light beyond the present: "But rejoice, inasmuch as ye are partakers of Christ's sufferings: that, when his glory shall be revealed, ye may be glad also with exceeding joy" (4: 13), light beyond the present. And so you see how the cross on the green hill links the to-day of time with the to-morrow of eternity. The cross proves that to be partaker of the sufferings of Christ insures partnership with him in the glory. The cross tells us that the present is not all, that it is not the greatest. It lifts our eyes to the horizons of time and shows us that they are beginning to glow with a glory that shall never wane, and as it lifts our eyes it tells us that the best is yet to be.

I. THE GOSPEL OF DEATH

By Charles Gallaudet Trumbull

I HOPE some of us are hopeless. God has a chance to work when we are hopeless. I hope some of us are heavy-hearted. I hope the messages of Saturday night, telling of the miracles of God's cleansing and energizing work in Central America, and of yesterday, have enabled the Holy Spirit to convict us all of our sin and our need, and have put us so far down that we are hopeless. Because then hope begins. It is when we are at our wits' end, it is when as we look back we can see nothing but blackness and lack of promise, lack of hope, lack of encouragement, when we look within and see nothing but that, that God has a chance to work.

So praise God, dear friends, if the burden of your need has seemed intolerable. That is what God is waiting for. That is what God is working for with all of us. It is then that his chance comes.

Some one tells us of a great fire when an entire town had been burned. The people were facing each other in helplessness and hopelessness. An old Quaker was there who did not seem at all disturbed by the disaster. Some one said to him, "You do not seem to appreciate the fact that this is the last chapter for us."

He smiled as he replied, "God begins to write anew when men lay down the pen."

I hope we have all laid down the pen; and if we have then God indeed will have such a chance to start such a new writing in our hearts and lives that when we go away from here people will see some one new day by day.

The Gospel of Death has two meanings. It is a Gospel *to* dead men, and it is a Gospel *about* a dead person,—that is, about one who was dead; not *is*, but *was*. It is a gospel, and remember "gospel" means good news. It is good news to dead people, and it is good news about one who was dead. I hope many of us will be able to realize what good news it is, of death, that most loathsome, hideous fact of the universe,—good news to hear about a monstrous fact.

It is the fashion nowadays to say there is no death. That is what the Spiritists tell us, and the Christian Scientists tell

us. That is what Satan told Eve in the Garden of Eden. New Thought tells us that. It is the old lie.

When I was speaking last February in the Rochester Gospel Center, on The Victorious Life, I picked up the Saturday newspaper containing the announcements for Sunday. The Gospel Center had advertised the meetings on the Victorious Life, and right alongside that column there was another notice: "The phenomenal medium, Dr. ——, will be introduced by one of his arisen teachers who will preach upon 'The Abolition of Death and the Psychology of Life.'"

Now death has *not* been abolished. I read a book a while ago, written by a Spiritist, the title of which was, "There Is No Death." That is a lie. If there were no death there could be no salvation and no Saviour for us. Death is a great fact which God declares. Some time death is going to be abolished. It has not yet been. The last enemy that is to be destroyed is death, but that enemy is very much in existence to-day.

So it is a fact we are going to talk about this morning and not a fancy. God pity the multitudes of people (some of whom are among us, our closest friends) who are deluded by these awful, Satan-born fancies, these false religions that are turning people away from the fact of death, and deceiving them with the lie that there is no death. But there is good news about death.

Death, you know, never means annihilation. Death never means extinction. Death means separation. Everlasting death in the lake of fire does not mean annihilation nor extinction, it means eternal separation of body and spirit from God. Physical death means the separation of the human spirit from the human body, which permits the human body to go into dissolution and decay, although the spirit of the believer goes to be with the Lord. So it is possible even for a Christian to be living (for all practical purposes) in death.

There is a verse in Romans (6: 16), right in that marvelous victory chapter: "Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness?" Paul is talking to Christians, to those to whom he has said in an earlier part of the chapter, "Know ye not that when ye were baptized into Jesus Christ ye were baptized into his death [that crucifixion of which you heard

this morning]: that like as Christ was raised up from the dead by the glory of the Father, even so we also might be raised to walk in newness of life . . . But his servants ye are to whom ye obey [here are two choices]; whether of sin unto death, or of obedience unto righteousness."

It is possible for a Christian to be yielding obedience unto Satan, self and sin; and then he is a walking death. For all practical purposes he is spiritually cut off from God. Not actually, thank God! God does not withdraw, the Holy Spirit never withdraws after the Lord Jesus Christ has given Him to one; but He is so grieved and quenched, and "There is nothing but death," you may say as you watch them. Some of us know from bitter experience that we can be living in such practical separation from God, as far as our surrender, our obedience, our faith, our habits are concerned, that we might just as well be dead and buried and the dissolution begun so far as any usefulness to the Lord Jesus Christ is concerned. But (and thank God for that *but*) Jesus Christ raised Lazarus from the dead after he had been buried four days and the body had begun to decay. "Where sin abounds, grace doth much more abound," and Jesus Christ is here, ready to raise us from the dead and bring us into the resurrection life, that marvelous life described in the sixth and eighth chapters of Romans and in so many other passages in the New Testament.

How does Christ do this? So far we have been speaking of the first part of our subject, the Good News to dead people, whether deadened Christians or the actually lost. It is not at all impossible that there may be some unsaved in this conference. Indeed, I think it is very improbable that there are not.

I remember a fine-looking young chap who was at our Princeton conference some years ago. He came day after day with his Bible and took notes. One day he said he wanted to come to my room and talk with me about victory in his own life. We sat down together, and I had not been talking with him long before I saw that he did not have the first understanding of salvation. He was trying to have the Spirit-filled life when he was not saved. I stopped and talked with him about it, and as I began to question him, he said very frankly, "No, Mr. Trumbull, I do not know about that."

He had been brought up in a Unitarian branch of a prominent denomination. And so I said, "Let us settle that right now."

"Indeed I will," he said. And, before we talked about the victorious life, we talked about the Gospel to dead people. We knelt, and that dear boy took the Lord Jesus Christ as his Saviour. He rose from his knees saved. Then he was ready to learn that God "who spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?" It was the "all things" his heart had hungered for.

One who is prominent to-day in the work of this Testimony as one of its leaders said only a few years ago, as the matter of the eternal security of the believer was being discussed, "That is new to me." He found that he had never realized the Bible message of the Gospel of the Lord Jesus Christ that when we have once given ourselves into the hands of the Lord Jesus no one shall pluck us out of his hand. He saw for the first time the Gospel of death and life. So, dear friends, let us ask the Holy Spirit to speak to our hearts right now and tell us whether we *are* saved, whether we have been clear on the plan of salvation and on our dead and lost condition without Christ. And let us accept Him who is the only Saviour and Life.

The second part of this Gospel of Death is *the good news about a dead person.*

Did you ever realize that death itself may be wonderfully good news? Did you ever realize that the news that a certain person is dead might be the best news you could ever hear? That may sound like a harsh thing to say. It may sound like a startling thing to say. And yet it is God's truth.

Turn back to First Samuel, the seventeenth chapter. There is a story of a giant named Goliath, who was holding up the entire army of God's Chosen People the Israelites. He challenged them and defied them. A young fellow, David, without any outward equipment except God and a small sling and stones, went forth to meet that giant, and slew him. He first struck him with a stone thrown from a sling, then he took the giant's own sword and cut off his head.

I think the best news God's people had heard in a long time was *the news that Goliath was dead.* When they were told they came together with joy, and song, and instruments

of every kind. "And it came to pass as they came, when David was returned from the slaughter of the Philistine, that the women came out of all cities of Israel, singing and dancing, to meet king Saul, with tabrets, with joy, and with instruments of musick" (1 Sam. 18: 6).

Yes, the news of a death can be very good news when you hear that your worst enemy is dead,—especially your worst spiritual enemy. You may well give thanks to God. But what has this to do with the death of Christ?

A few months ago, in a cabin in the New Jersey woods at New Lisbon, the Council of the Victorious Life Testimony met. We reached there Saturday night and spent the evening and Sunday in prayer, and fellowship, and study of what God wanted us to do in this work.

On Saturday about sunset Mr. Dinwiddie's little seven-year-old boy, Frank, came up to me and said, "Mr. Trumbull, there is a gentleman out here on the road who says your brother-in-law wants to see you."

I excused myself from the rest and went down the road a hundred yards or so, and found my brother-in-law, Mr. Scoville, who as some of you know is a devoted naturalist. What do you suppose he had there? He had the largest rattlesnake he had ever caught in his life (he knows a great deal about snakes and has caught many). In the middle of the road was the huge snake, as big around as my wrist, coiled, and rattling like an electric buzzer. There were four or five people standing around watching that snake dart out its forked tongue. We trusted Mr. Scoville fully when he said it was safe for us to be there, that the snake could not do anything to any of us if we kept three or four feet away. I kept tight hold of little Frank Dinwiddie's hand.

While we were watching that loathsome spectacle, Mr. Scoville put a forked stick over its neck, then took it just behind the stick in his iron grip, lifted the reptile from the ground, its mouth wide open and the fangs showing, and carefully lowered it into a bag held by another man, until its full length was enveloped in the bag. Then, with a lightning-like motion of his wrist, Mr. Scoville let go, getting his hand out of that bag *very* quickly!

I came back and told the Council what I had seen. It was a loathsome, hideous embodiment (as God says it is) of sin, and of the actual curse of God pronounced in the Garden of

Eden because the serpent had allowed itself to be used of Satan. "And," said I to my friends, "we have the Antidote."

Suppose, as we were standing there, that snake had slowly uncoiled and then started toward little Frank. Suppose in that final instant Mr. Scoville, seeing the danger, had struck it with a heavy club, just a fraction of a second before it had bitten little Frank, and crushed its head. Do you think some of us would involuntarily have cried out, "Thank God!" Do you think Mrs. Dinwiddie would have said this too, if she had learned later of her boy's escape? The news of the death of that snake would have been good news!

But what has all this to do with the death of Christ? Everything! Do we realize that a snake typifies what the Lord Jesus Christ was made for us? This is startling, but it is true. Turn to the Gospel of John and see what our Lord himself says about it. As Jesus was talking to a theological professor late at night, and had told him, "You must be born again," He said, in the fourteenth verse of the third chapter of John, "And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up: that whosoever believeth in him should not perish, but have eternal life."

Turning back to the twenty-first chapter of Numbers we read of fiery serpents that the Lord sent among the children of Israel as a punishment for their sins. "The wages of sin is death." Fiery serpents "bit the people and much people of Israel died." Then they confessed their sins, and the Lord said to Moses, "Make thee a fiery serpent, and set it upon a pole, and it came to pass, that if a serpent had bitten any man, when he beheld the serpent of brass, he lived." When he just *looked* at it, nothing else. If any one dying of that awful poison simply lifted his eyes and looked on that serpent of brass, he lived. Death may have begun; but all he had to do was to look at the serpent of brass.

As the foot note in the Scofield Reference Bible says: "The serpent is a symbol of sin judged; brass speaks of the divine judgment. The brazen serpent is a type of Christ 'made sin for us' in bearing our judgment." Our Lord Jesus Christ tells us that he had to become sin, represented by a serpent, a loathsome thing, a curse in the sight of God. "For he hath made him to be sin for us, who knew no sin" (2 Cor.

5: 21); "Being made a curse for us: for it is written, Cursed is every one that hangeth on a tree" (Gal. 3: 13).

It is also a glorious truth that when Jesus died no man took his life from him. But when he consented to die we might all well say, "Thank God! thank God! That sin of mine which was killing me unto the second death, for all eternity, is *dead!* My sin is dead! My death is dead!" As David, the type of Jesus, took the sword of Goliath and killed Goliath with his own sword, so the Lord Jesus Christ, on the cross, by death, overcame him who had the power of death, even the serpent the devil!

Do we realize the good news of death? That Jesus was willing to be made a curse in the sight of God, so that God had to turn His face away from him as the most loathsome thing in all the universe, his only Son carrying in himself the sins of all men, so that God could not look upon Him? Then there came that cry of agony on the cross, "My God, my God, why hast Thou forsaken me?" It was because One who was willing to be made sin was being killed, was taking to himself the death-penalty of my sin, and of your sin. And it is good news to know that he died. For our worst enemy died in our Best Friend.

God be praised, he was raised from the dead and he will never die again!

Have we received him as Saviour? Is there a single one here who has supposed that going to church, or going to the Victorious Life Conferences, or going before the session of a church and having your name enrolled in the church, is going to save you? If there is any one here who has not yet seen Jesus lifted up as a serpent, taking your place in the loathsome bearing of your sins, and who has not said, "Lord, I believe; I thank thee for doing that for me; I accept thee as my Saviour," oh, do it now!

To all the rest of us he is saying, "Have I done enough for you? And if I have, by the grace of God will you give me yourself as a living sacrifice?"

Let us go forward into this conference in full surrender, and in full faith, trusting this One who was lifted up as a serpent, that we might be lifted out of the grave, on to the very throne of God to live in Him.

II. HOLINESS

By Charles Gallaudet Trumbull

"Now no chastening for the present seemeth to be joyous, but grievous: nevertheless afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby. Wherefore lift up the hands which hang down, and the feeble knees; and make straight paths for your feet, lest that which is lame be turned out of the way; but let it rather be healed. Follow peace with all men, and holiness, without which no man shall see the Lord: looking diligently lest any man fail of the grace of God; lest any root of bitterness springing up trouble you, and thereby many be defiled" (Heb. 12: 11-15).

I USED to think those twelfth and thirteenth verses referred to what we were to do for others. I used to think it meant God's call to us to lift up the feeble knees of others and help them to walk straight. It does not at all; it is God's word to us. God is telling you and me to lift up *our* hands which have been hanging down and *our* feeble knees.

"And holiness, without which no man shall see the Lord." That is a very extreme statement. The Bible contains more extreme statements than any other book in the world. There is no hope, God tells us, of seeing our Lord, without holiness. But we cannot live without seeing him. It is darkness, and agony, and suffering, and hell right here on earth when we are not seeing him. We know it. Many a one of us here knows that. We have been knowing it, some of us, since we came here, the suffering of the loss of the sight of our Lord. Some of us are rejoicing to-day with joy unspeakable and full of glory that we came to Stony Brook; some are seeing him for the first time, or seeing him again, having had blindness healed and our hands lifted up, and our feeble knees strengthened, and our paths made straight, so that there is peace in our hearts and holiness, and we are seeing the Lord. God grant that this may be true of every one here.

Just look for a moment at Revelation 22: 10. That is in the last chapter of the last book of the Bible, and it has something to say about holiness, after the millennium is over and the new heavens and the new earth have come, and the new Paradise and its river of the water of life. In the Scofield

Reference Bible this section is headed, "The Last Message of the Bible," and when we come to the last two verses they are called, "The Last Promise and the Last Prayer of the Bible."

> "And he saith unto me, Seal not the sayings of the prophecy of this book: for the time is at hand." They are not sealed, they are open now, for God's people; for the time is at hand, the time of the Lord's return, the next event on God's program. "He that is unjust, let him be unjust still: and he which is filthy, let him be filthy still." Could God pronounce any worse judgment on anyone than that as God's last word for all eternity? You have been unclean by your own choice, your own decision. Very well, just continue now to be unclean forever. "And he that is righteous, let him be righteous still: and he that is holy, let him be holy still." Can God speak a more wonderfully blessed word to any one than that? You have been holy by trusting me, now continue to be holy for all eternity. "And, behold, I come quickly; and my reward is with me, to give to every man according as his work shall be" (Rev. 22: 10-12).

In Ephesians 4: 24, we are told, "That ye put on the new man, which after God is created in righteousness and true holiness."

First Thessalonians 4: 7, reads, "For God hath not called us unto uncleanness [in which some are going to persist through all eternity], but unto holiness."

Then look back to the third chapter, the last verse, of First Thessalonians: "To the end he may stablish your hearts unblameable in holiness before God, even our Father, at the coming of our Lord Jesus Christ with all his saints."

Do you notice how holiness is connected with the Lord's return? And you see holiness is not optional, it is commanded. We are called to holiness. When God calls us it is not optional with the Christian. Of course we can decide to disobey God if we will, but the child of God who rejects God's call to holiness is wounding God, grieving and quenching the Holy Spirit.

Now what is holiness, without which no man shall see the Lord? There is a holiness of inanimate objects. The vessels that were to be used in the tabernacle and the temple were to be made holy through cleansing. We are not considering that holiness, the holiness of inanimate objects, just

now, but the holiness of the saints, the children of God. What is that holiness?

One very important thing for us to remember is this: holiness is not a vacuum. Holiness is not merely the absence of dirt. We might think it was, but it is not that, it cannot be that in the plans of God's grace through Jesus Christ for us. If you will look again at the twenty-second chapter of Revelation in your Scofield Reference Bible, in the comment on that verse Revelation 22: 11, on sanctification or holiness, you will find that both the Hebrew and Greek words for holiness are rendered by the English words "sanctify" or "holy." The word "sanctify" and the word "holy" are the same, and the uniform meaning is, "to set apart for God." That is the meaning of holiness. It can be used of inanimate objects, vessels to be used in the temple. It can be used of human beings to be set apart for God.

But what is meant by "holiness" not being a vacuum, not merely the absence of dirt, is this: the Lord Jesus Christ, when some one comes to him for cleansing (and that means for holiness), never takes that one, as it were, and holding him off from himself applies his cleansing blood to him as you and I might take something that was soiled and wash it, or even as a mother might take a little child and bathe, wash, cleanse that little child. Christ never does it that way. What does He do? *Christ never cleanses any one except by giving himself to that one.*

The mother cannot give herself to her own little child as Christ gives himself to you and me. The mother may do it in spirit, in love,—she would lay down her life instantly for the little child; but she cannot, nor can any human being, give herself or himself to another as Christ can and does give Himself to you and me when we believe in him. The way Christ cleanses us from uncleanness and makes us holy is not by simply washing away (even with his own precious blood) the sins and stains that are there, but by entering into us himself, taking us into himself and filling us with himself.

Not only does his blood do the marvelous work described in our Day Verse of yesterday, washing us from our sins in his own blood and loosing us from our sins. Not only does Christ do that with his precious blood, but He looses us by entering into us, by taking us into himself and abiding forever in us. And that Christian is holy, is wholly clean, who yields so wholly to the indwelling Christ and trusts Christ so

wholly that Christ can enter into every nook and corner and interstice and microscopic part of that one's heart and mind and life and being, so that there is no dirt there, no uncleanness there, no sin there, because Christ has taken the place of the vileness that was there.

That is how Christ makes us holy. Is it not a beautiful thing he has been willing to do for us? Is it not a marvelous thing, infinitely better and beyond a mere washing work he might do for us, holding us off at a distance and washing us clean? There is no other secret of holiness than Christ, *Christ is all his fulness.*

Perhaps some one says, "Well, what about the Holy Spirit in this matter of holiness? What about power for service? I not only want to be clean, but I want to be energized, I want to have power for service. And what about joy in my life? I not only want to be clean but I want to be joyful, and I have not had the joy I want. I want a lot of things besides cleanness. I do not want merely victory over sin—that is negative. I do not want merely to stop sinning, but I want to have the power of the Holy Spirit in my life. I want to have zeal for good works, which he commends. And I want to have all the other things that we have been told here in this conference we must have, a manifestation of Christ in my life. I want all these things. Do they not go way beyond cleanness?"

Well, dear friends, you cannot have entire cleanness unless you have all these other things simultaneously. Remember, holiness is Christ, Christ in his fulness. Is Christ ever powerless? Never; he is omnipotent. Is he ever joyless? No, the joy of the Lord is always full. Can he be hid? No, you cannot hide Christ if you have him in his fulness. He is a city set on a hill, he is the light of the world. There is no such thing as lacking the manifestation of Christ when he is *all* there, when you let him be wholly there in your life. Do you not see the blessed, wonderful, glorious fact that if you have Christ you have all? "All things are yours, and ye are Christ's, and Christ is God's."

But what about the relation of all this to the Holy Spirit? It is very simple, and yet we may be confused if we are not clear on what the Bible says about it. There are three persons in the Godhead, or the Trinity,—the Father, the Son, and the Holy Spirit. The Bible does not confuse their offices. Their distinctive meaning and relationship are very clear. I

once heard a Southern preacher make the following statement, which is true, and which it may help us to remember. There are three W's: the Father Wills, the Son Works, the Spirit Witnesses. Every good thing for us originates in the *will* of the Father. Every good thing has been accomplished for us by the *work* of Jesus Christ. All the blessed *will* of the Father and *work* of Jesus Christ is *witnessed* to us by the Holy Spirit. The Holy Spirit is here to tell us about it, to witness, to throw the light on Christ's gift of Himself. There is no jealousy among the members of the Godhead, and so the Holy Spirit is here to turn our attention—not to himself, but to Christ. We are never told in the New Testament to fix our gaze on the Holy Spirit. We are told to "remember Jesus Christ," that he may have the pre-eminence. God has planned it so. It is not for us to ask questions, but to accept the Word of God. In the tenth chapter of Hebrews you will find in the ninth verse, "Then said he, Lo, I come to do thy will, O God." There is the Son speaking to the Father. It was the will of God that this should be done. Again, in the tenth verse, "By the which will we are sanctified through the offering of the body of Jesus Christ once for all." There is our holiness, our sanctification. How is it done? By the work which Jesus Christ did in the offering of his body. And coming to the fifteenth verse, "Whereby the Holy Spirit also is a witness to us."

As to some practical results of holiness, or the manifestation of holiness. We could spend hours together on the practical evidences of holiness in our lives. There are just three that I want to speak of, because I believe they are three of the outstanding needs in the lives of most of us to-day. And remember that this holiness, without which we cannot see God, is *heart* holiness. It is down in the innermost depths of our hearts. It is not a question primarily of what we do with our hands or say with our lips. It is what God sees as he looks into our hearts. You can say or do almost anything good by sheer will power, with no holiness in it at all. That is not what God is talking about. God wants cleanliness of the sort that is only possible in the actual person of Christ, so that when God looks into our hearts God sees Christ there in his fulness, our holiness.

One of these three great needs of all of us to-day is the victory of love, the spirit of love as described in the thirteenth chapter of First Corinthians, in which, as one has

said, you can substitute for love the word "Christ" all the way through. "Christ suffereth long and is kind; Christ never faileth."

I wonder if we have ever realized that the evidence of lack of love in an uncleansed life is possible in all sorts of ways that we may call very trifling? Irritability is unlove; impatience is unlove; sharpness of retort is unlove. When some one says a nasty thing to you and you give a quick comeback, that is the spirit of hate. The Bible calls things by their plain names. It talks about hate and love. We try to smooth over the sharp edges and deal in grays instead of blacks and whites. There are no grays anywhere in the Bible; it is either black or white,—as clean as Christ or as black as Satan.

Have we realized that every expression of irritability in our lives is foul blackness, uncleanness, which utterly prevents our seeing the Lord and prevents others from seeing the Lord in us? We might take that verse and make it read, "Holiness, without which no man shall see the Lord in us."

Do we love everybody this morning the way Christ loves them? If we do not, we are not holy. Is there any human being you can think of that you have a grudge against or that has a grudge against you for something you have done? We are not clean if there is any one of whom we can think to whom we could not go just now, put our hand out and take that one's hand in ours, look him in the face and say, "I love you." I mean with the love with which God loves, that warm, true, pure, miraculous, thirteenth-chapter-of-First-Corinthians-love which "suffereth long and is kind."

Is there any one of whom you can think to whom you could not say that? Because, if there is, there is no holiness for you until that unlove is cleansed away. A seemingly trifling form of unlove is the momentary flash of irritation towards some one who does something thoughtlessly. The miraculous life of holiness, of victory, means that when that happens only Christ reacts to it in our lives; Christ the instantaneous reaction to the slap in the face.

Perhaps you think I must be talking about a miracle. Yes, I am; for nothing less than a miracle will do. Holiness is always a miracle. No will power can prevent your instant resentment when an affront happens to you; but Christ can, and Christ will, if he is reigning in our lives, if we are trusting him as the fulness of our life.

Let us ask God to show us every aspect in which unlove has had any tolerated place in our lives, or even any untolerated place in our lives. Perhaps you are saying, "I do not want to feel that way towards So-and-so, but I cannot help it."

Of course you cannot help it, and that is why Christ came into the world and died. He is here to help us to do the things we cannot do. Just look to Him and say, "Lord, if this miracle change in my life is ever accomplished, you will have to do it for me." He is waiting to do it for you in a way that is better than you dare ask or think. Let us get clean, in order that First Corinthians thirteen may be true in our lives all the time.

Another great form of uncleanness to-day is impurity, or lust. I do not see why we should not talk frankly about that here in a Victorious Life Conference, when everybody in the world outside of Stony Brook conference is talking about it as never before in the history of the world; when the newspapers, and the magazines, and the high schools, and the colleges, and the family circles, are recognizing the horror of this thing as never before.

The Literary Digest published a symposium a year ago, and another one two or three weeks ago, in which it asked the opinions of various people as to whether the younger generation was morally worse or better than a year ago. They are trying to feel the pulse of things to-day in contrast with conditions a year ago.

We know about the terrific drive which Satan is making to-day on older men and women, and on boys and girls, as never before, because the end of the age is near. He proposes to break down in any and every possible way that he can, through the refinements of that sin of lust, in such a refined way that we shall not recognize it as impurity at all; through attractions between men and women, boys and girls, that may seem to be on the highest plane. Even here at a conference like this Satan can do this.

How many lives of young girls and young men have been wrecked through a wrong engagement, through supposing that that attraction was all right, and the engagement all right, and the marriage all right? Before they know it they have entered upon a life-contract which has wrecked both lives because it was not a holy thing, not of God but of Satan. From the refinements of the sin of a wrong attraction

between the two sexes, whether of younger people or older people, to the lowest forms of immorality, *we must be clean.* It is a very, very short step between the highest, most refined form of this evil and the lowest form; and only God can keep us from it.

The third form of sin, of the three of which we are speaking, and from which we must be holy, is the sin of unbelief. This is the root of all other sins. If we are not committing the sin of unbelief we cannot commit any sins of impurity of thought or act, we cannot commit any sins of unlove in thought or life. "Faith is the victory which overcomes the world." And so it is just trusting our indwelling Christ to keep us which is the way of victory over all sin. "With all taking the shield of faith, wherewith you shall be able to quench all the fiery darts of the evil one." The sin of unbelief is the subtlest sin of all. People may be trusting Christ in everything except one thing, yet if there is a single thing in which they are not trusting him they are not clean, and they cannot have the fulness of his victory in any of these other matters in which they think they are trusting.

There is no such thing as trusting Christ for one spiritual blessing and not for another at the same time. When you distrust him for any, you are unconsciously distrusting him for all; and we are marred, and damaged and befouled, and made unclean.

A missionary in China told me that she found, one day, to her horror, that she was doubting parts of the Word of God. She tried to believe it and could not. She was helpless. She found that the criticism of the Bible out there had unconsciously gotten into her mind. With her head she knew the Bible was true, and yet she knew that in her heart she was not entirely believing it.

She went to her room one day, closed the door and knelt down, and said: "O Lord, I cannot do anything about this awful sin of unbelief. I cannot control it. I am helpless before it. Wilt Thou take this sin of unbelief out of my heart?" And God took it out. Just as simply as going to the telephone and sending and receiving a message, the answer came. God took away from her what she could not get rid of herself. With peace and joy she believes the whole Bible now.

If you are troubled with unbelief in any doctrine in which you know you ought to believe,—if you cannot believe for

love for everyone, if you cannot believe for love for that one of whom you are thinking, just ask God to take the sin of unbelif out of your heart, unbelief that there is sufficiency for every lack of yours. If it is a matter of impurity, a matter of wrong interest in some one in whom you ought not to be interested; if it is a matter of any unbelief whatsoever; if you are saying, "I know I am wrong, I know what the right is, but I have prayed about it and cannot do it,"—then ask God to take out of your heart the sin of unbelief which is blocking the way, and *trust Him to do that.*

Frances Ridley Havergal said, "We must entrust to Him our trust." Tell him if you haven't the right faith in him and cannot get it; and ask him to give you that, and he will. He is the author and finisher of our faith.

Holiness is something without which no man shall see the Lord; and holiness is never a partial thing. As has been said here at this conference, unless you are entirely clean you are not clean. If there is a spot of dirt in us we are not holy. "Be ye holy, *as I am holy.*" Is there any uncleanness in God? God forbid! We are to have his holiness,—Christ Himself in all his fulness. That is a miracle before which we must lie down in the dust and say, "God, I could not accomplish this in a million years." We are dead and helpless before that need. Then it is that the Lord Jesus Christ will reach down and touch us with his own hands and work the miracle.

PRAYER

Our Father in Heaven, we want to be holy. But we do not want to be holy as much as Thou dost want us to be holy. We thank Thee that this longing for holiness in our hearts comes from Thee, and is but a faint reflection of Thy longing for holiness in our hearts.

Wilt Thou, in this moment of prayer, enable us to let Thee speak to us about any uncleanness that is still in our lives. If there has been a form of impurity there that we have cherished or held on to, if there is a wrong relationship of any sort in our life, or if there are wrong desires at this moment in any direction, O God, we give ourselves to Thee now, thanking Thee for showing us this, and we ask Thee to cut out the foul thing from our lives.

Wilt Thou so fill us with Christ that His purity shall be our purity. If there has been hatred or resentment or bitterness, or just a little irritation or impatience toward some one, that we cannot get rid of, we confess it to Thee, Lord, and claim

Thy cleansing, remembering that Thou dost cleanse only by the presence and fulness of Jesus Himself.

Lord, if there has been unbelief, if we are saying to ourselves, "I wish I could believe some of these wonderful things I have heard; I know they are true, they are in the Bible, but I haven't got them," O Lord, we confess the sin of unbelief; we give ourselves to Thee, asking Thee to cleanse us from that worst of all sins.

Lord Jesus, make us holy! May our standard of holiness always be Thy standard of holiness, the impossible, the miraculous. May we be sensitive to any approach of the Adversary tempting us to come down from the standard of God Himself, the throne of God. May we let Thee keep us there, for we ask it in Jesus' name. Amen.

III. HAVE YOU SURRENDERED ALL?

By Charles Gallaudet Trumbull

SOME lines have been written on "Thy Will Be Done," that I think may express the feeling a good many of us have had at one time or another about the matter of surrender:

Dear Lord, my will from Thine doth run
  Too oft a different way.
I cannot say, "Thy will be done,"
  In every darkened day.
My heart grows chill to see Thy will
  Turn all life's gold to gray.

My will is set to gather flowers,
  Thine blights them in my hand.
Mine reaches for life's sunny hours,
  Thine leads through shadow land;
And all my days go on in ways
  I cannot understand.

Yet more and more this truth doth dawn
  Through failure and through loss:
The heart that beats transverse to Thine
  Doth hereby make its cross.
Thine upright will cuts straight and still
  Through pride, and dream, and dross.

But if in parallel to Thine
  My will doth meekly run,
All things in heaven and earth are mine,
  My will is crossed by none;
Thou art in me, and I in Thee,
  Thy will and mine are one.

May God bring us out of the mistake of those first two stanzas, the mistake we have all made, when it has seemed as though God's will were darkening our days, blighting the flowers we wanted to reach out and have, until we see that when our will is yielded to His all things in heaven and earth are ours! You know there is no hardship in the cross *when it is accepted*. The accepting of the cross of Jesus Christ as our cross is the end of hardship. Hardship comes from rejecting the cross.

I do not mean that there are no afflictions, no hard times, in the life of the Christian. We have God's Word that we shall have plenty of them; but somehow the cross takes the "hard" out of hardship. In the midst of suffering and affliction we rejoice in the cross because it is the death of sin, the death of self, the death of everything ugly and harm-

ful. Christ bore the pain and the suffering of the cross. We are to fill up the measure of his suffering, but we can do it with joy unspeakable and full of glory if we have really gone upon his cross and let his will be ours.

I want to read you the story of a man who made his own plans. For years, and years, and years he had made his own plans. He made them very successfully, too. He made a lot of money and did all sorts of things that he wanted to do. And then came this incident in his life:

> And Jacob was left alone; and there wrestled a man with him until the breaking of the day.
> And when he saw that he prevailed not against him, he touched the hollow of his thigh; and the hollow of Jacob's thigh was out of joint, as he wrestled with him.
> And he said, Let me go, for the day breaketh. And he said, I will not let thee go, except thou bless me.
> And he said unto him, What is thy name? And he said, Jacob.
> And he said, Thy name shall be called no more Jacob, but Israel: for as a prince hast thou power with God and with men, and hast prevailed. (Gen. 32: 24-28.)

May God enable all of us here to say to God what Jacob said. That man who had been making his own plans all his life, when he came to the time when God touched his thigh and crippled him, said to God, as that wrestling match was going on, "I will not let thee go, except thou bless me."

Some have already held on to God that way here at Stony Brook this week, in agony and utter despair, but they have held on to God and said, "O God, I don't care what happens now, I am not going to leave this place of prayer, I am not going to let go of thee until thou bless me; but *the blessing I must have* or I cannot go on living." And God has answered their cry.

If there are some of us here who need to have our plans crippled, our lives crippled, by the marvelous touch of God, putting the self-life out of business, let us let God do it and then have our name changed from the mean, low-down Supplanter to a Prince with God.

Turning from that passage to the twenty-second chapter of Luke, we find that wonderful, precious, intimate, sacred scene of our Lord in Gethsemane, as he said, "Father, if thou be willing, remove this cup from me: nevertheless, not my will, but thine, be done."

Then in Philippians the second chapter is that passage from which our Day Verse has been taken, "Let this mind be in you, which was also in Christ Jesus: who, being in the form

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of God, thought it not robbery [a thing to be grasped] to be equal with God: but made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: and being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross." And that, as we saw the other day, meant becoming a curse in God's sight and man's, our substitute, represented by a serpent, made sin for us. You will find seven downward steps in that passage in Philippians, as Christ stepped down seven times, lower, lower, lower, from very equality with God, on the throne of God, to a human body. It was going low to be a man, even a sinless man. It was going still lower to be a servant as a man. It was going still lower to be willing to die. And it was going infinitely lower to be willing to die the death of the cross.

God never has asked you and me, and he never will, to make the surrender that he asked his only Son to make. Any surrender God is asking us to make was made before by Christ, and infinitely more.

Some one has called attention to the fact that Jesus had no earthly possessions. "At his birth, he borrowed a manger from the beasts of the field to be born in. He preached a sermon in a borrowed boat, rode into Jerusalem on a borrowed beast, had his last supper in a borrowed room, and was buried in a borrowed grave." The Lord certainly surrendered all. "Wherefore God also hath highly exalted him, and given him a name which is above every name." While only Christ has that name and ever will have, do we realize that when we surrender everything God also highly exalts us and puts us on the very throne of God with Christ? "For ye are dead, and your life is hid with Christ in God."

Let me read another bit of verse that describes the marvelous surrender to which the Lord Jesus Christ came:

THE WOUNDS OF JESUS

His hands were pierced, the hands that made
  The mountain range and everglade;
That washed the stains of sin away
  And changed earth's darkness into day.

His feet were pierced, the feet that trod
  The farthest shining star of God;
And left their imprint deep and clear
  On every winding pathway here.

His heart was pierced, the heart that burned
  To comfort every heart that yearned;
And from it came a cleansing flood,
  The river of redeeming blood.

His hands, and feet, and heart, all three
Were pierced for me on Calvary.
And here and now, to Him I bring
My hands, feet, heart, an offering.

Praise God that he lets us do it, that he lets us give him just what he gave us,—except that he gave us infinitely more than we can ever give Him.

Bishop Moule has said that there are those who are truly Christians, but who are not wholly Christians. They are the unsurrendered ones,—saved, yes; born again, yes; justified, yes; members of Christ's Body, yes; truly Christian, yes, by simple faith in Christ; wholly Christian? Not if we are holding anything back. May God grant that there may be none here who, while truly Christians, are not wholly Christians, not wholly surrendered to the Lord Jesus Christ. For unless we are wholly his we cannot be holy, "without which no man shall see the Lord.

Let us look at some things that surrender includes. It may help us to understand surrender, and to decide whether we have surrendered all.

Of course surrender includes every sin, known and unknown, in our lives. Are we ready to say to the Lord Jesus Christ that we surrender to him now every sin of our lives? There are some sins that have been in our lives, or perhaps are in our lives now, that we know of. Do we now let them go? There may be sins in our lives that we do not know about, for we cannot even see clearly until we have surrendered all. Do we let them go, the unknown and the known sins? There is no such thing as surrender until we have settled that.

And surrender includes every weight.

We may say, "Oh, yes, I have let all my sins go."

Well, are you carrying any weights? Dr. Griffith Thomas said, at our winter conference, that there are three signs of a weight. You know God tells us to let every weight go, in Hebrews 12: 1, when he says, "Let us lay aside every weight." And Dr. Griffith Thomas called attention to three signs by which you can determine whether or not you are carrying a weight. First, one is uneasy about it. Is there anything you are carrying in your life about which you are uneasy? Second, one will argue about it with his own conscience. Is there anything you are arguing about with your own conscience, saying, "That is not sin; that is all right. That is just a matter of individual opinion and judgment. I can carry that

along"? Third, one will ask others if it is wrong. Because he cannot get any satisfaction himself he will stop this person or that and say, "Tell me frankly what you think about such a thing." Have you ever done that, gone to your minister, your mother, your friend, and asked whether a thing is wrong? These three things are signs of weights. Let us not take any chances on this matter of surrendering all, for God tells us to *lay aside every weight.*

Another thing that surrender includes is envy, or jealousy. It does not always appear to us as sin, perhaps. I remember a young girl missionary in China, at the summer conference at Kuling in 1920. We had had meetings on the Victorious Life, and she came to me one day and said she wanted to talk it over. She had only gone to China a year or two before, and had started in the language school. She was ambitious and liked to do whatever she did well. She excelled in her studies, and then she had broken down in her health; not seriously, but she had had to stop work in the school. And her most intimate girl friend in that school, when she had to stop work, went right ahead of her, and she was jealous and envious of the fact that she had had to let her friend pass her in her studies. But this young missionary told me that day, with tears in her eyes, that she was now surrendering that envy of her friend.

If you are working in an office, are you envying that other one who is nearer the top? If she "stands in" better with the management than you, are you jealous? In school, in social life, are you jealous of any human being? If you are, tell the Lord. He can end it, if we will surrender to him our envy and jealousy.

We must be willing to surrender our activities. Yes, we must surrender our laziness, too, but I do not think laziness is nearly as common a sin to-day as over-activity. One of Satan's greatest drives in these days, against Christian people, is to bring them into over-activity, keeping them active from Sunday morning till Saturday night in Christian work, in social service, in all sorts of things,—good things too, proper things; but we are so active that we do not have time to be alone with the Lord, we do not have time to grow spiritually through feeding on his Word and by prayer. Have you surrendered your activities to the Lord?

We must surrender our own life plans. Did you ever make a plan for your life that you were very, very fond of? At

meetings in Rochester, this year, a middle-aged woman came to me and said she wanted to have the Victorious Life herself. We went into a little anteroom and prayed about it, and talked about it, but she seemed to be at a dead standstill. I asked her if she would tell the Lord she surrendered everything, and she was silent. I asked her if she would pray for victory, and she was silent. Finally I told her she had better thresh the thing out alone with the Lord.

A day or two later she called me on the telephone (she could not wait for the next meeting) to tell me it was all cleared up. And she wrote me, later, what it was that she had not been able to surrender. It was her plan for living on right there in Rochester. She was a trained nurse, and had just the sort of work, and home, and plans there in Rochester, that she loved; and she was afraid that if she surrendered all the Lord would take her away from Rochester.

There was nothing wrong about living in Rochester, but there was something wrong about saying to the Lord, "You needn't have anything to do with my living in Rochester, or Philadelphia, or New York, or anywhere else; I have settled that."

Maybe you have made your own plans to give your life to a certain form of service. The sooner you surrender that service to the Lord the better. "But," you say, "it is Christian service!" Never mind; the Lord *may* know better than you what service he wants you in!

I have known two different kinds of people, at these conferences; one, the people who have not surrendered in the matter of being willing to go to the foreign mission field, and until they told the Lord they would go to any field on earth where he wanted them, there was no victory for them. The other sort of person is one who is unwilling to surrender the foreign mission field and stay at home. I recall a girl in Missouri who had given her life to the Lord, and had set her heart on going to the mission field. But her mother plainly needed her at home, and she had to face being a drudge on a Missouri farm instead of a missionary in the foreign field. There was no victory for her. She had made her life plans to be a missionary, and the Lord was saying, "I want you to stay at home."

But one day at a conference she surrendered the foreign field, and she entered into radiant victory. A few years later I asked someone where Miss So-and-so was, and the reply

came: "Oh, she is in the Sudan." The Lord could not trust her on the foreign field until she was willing to live on a Missouri farm for the rest of her life; and then he said to her, "You can go." The Lord wanted to make her life plans for her. If he wants us to go, let us not say, "I am going to stay." If he wants us to stay, let us not say, "Lord, I must go."

Charles E. Hurlburt, of the Africa Inland Mission, at one of our Council retreats a few months ago, was speaking of abiding, and he said, "It is very possible for us to be abiding in the wrong place." He looked at Dr. Howard Banks, Associate Editor of The Sunday School Times, and at me, and continued, "I think it is very possible for Banks and Trumbull to be abiding in The Sunday School Times." Then he added, "I think it is very possible for me to be abiding in the Africa Inland Mission." He is the Director of the Africa Inland Mission, and the work means more to him than any other work on earth. But, he explained: "You men of The Sunday School Times must not abide in The Sunday School Times, you must abide in Christ. I must not abide in the Africa Inland Mission, I must abide in Christ!" You may think The Sunday School Times in a pretty good business to be in, and I think the Africa Inland Mission is a good business to be in, and we are both right, for they are both the Lord's business. But I came to a time a few years ago in my life, a crisis time, a time of suffering, when I had to tell the Lord Jesus, and he enabled me to tell him, "Lord, if you want to take me out of The Sunday School Times and set me absolutely aside from that work, do it, Lord, and do it forever." Dear friends, let us abide nowhere but in Christ.

Have we surrendered our unlove to him? Have you surrendered every bit of resentment or bitterness toward any human being, so that the Lord has been able to fill your heart with love?

A physician said to me, at one of these conferences, "I had an enemy in the city where I was living, who had done me a great injustice. He had said things about me which were not true and had injured my reputation, and I was bitter and resentful against him. But I am glad to say I have lost that feeling of bitterness and resentment now."

"You mean that you love him?" I asked.

"Well, I do not have that old bitterness I used to have when

I thought about him because of the injustice he had done me."

"You love him, then?" I asked.

"Why," he replied, "I am indifferent to him."

Again I asked, "Do you love him?"

"No," he admitted, "I do not."

That Christian man was deceiving himself with the idea that because he did not "see red" when he thought of the other man, because he did not have to cross to the other side of the street when he passed him, but could greet him courteously in indifference to the old injury that had been done, he was loving him. But *indifference is not love.* If you can only say about your worst enemy, some one who has done you a gross injustice, that you are indifferent to him, it is time to surrender that indifference. Oh, let us ask the Holy Spirit to shed abroad in our hearts the love of God for that enemy of ours. You cannot make indifference and love interchangeable. Try it in John 3: 16: "God was so indifferent to the world that He gave . . ." No, God would never have given his Son from indifference. While we were yet enemies, God so *loved* the world that he gave his only begotten Son. Have we surrendered our unlove, our bitterness, our resentment, and even our indifference to those enemies of ours who have done us a wrong?

Then there is just the opposite of unlove; there is love. Have we surrendered our love, our right love, our true love, our God-given love, our pure, best, highest love for some human being; have we surrendered that?

I remember hearing of a Christian minister and his wife who faced this. They were living good Christian lives. He had been a business man after he was married, and then he yielded his whole life to the Lord and went into the ministry. One day he startled his wife by putting his hands on her shoulders and saying, "Wife, hereafter you will have to take second place in my life."

It was not a very tactful way of saying it, but he meant the Lord had first place in his life. It was hard for her, for she was not in her husband's place with relation to God, and she fought it, rebelled against it, and for a while things were very unhappy, for he was wholly yielded to the Lord and was praying for his wife. He kept on praying until one day she came to him with shining eyes and said, "Husband, hereafter you will have to take second place in my life; God has first place."

"That is just the place where I belong," he said: and, praise God! it has been heaven on earth ever since between that husband and wife. You know and I know that that couple love each other now as they never did before, because they have surrendered their love for each other, the highest, best, purest human love in their hearts.

Have you done it? Have you surrendered the one you love, the human being who means more than anything else in your life, whether it is your father, or mother, sister, brother, lover, sweetheart, husband, wife, or child? Dear friends, there is no victory for us until we have surrendered the best human love of our lives.

Then there is another form of love that we must include in our surrender, and that is wrong love. There are these three aspects of the love question that we must surrender: unlove; right love; and wrong love. The temptation to wrong love may come to any one at any time, young or old, and in a thousand and one different forms; in a very subtle, refined form, or in a very gross and low form.

I remember one time when Mrs. Trumbull and I were visiting in the home of some Christian friends. In that home there happened to be a Christian woman whom I had known for many years, but had scarcely seen more than two or three times in twenty years. And she came to me and said, with tears in her eyes, that she was struggling with a temptation which humiliated her so that she wanted me to pray for her; a temptation to a wrong love in her life. She was the mother of a lovely family, the wife of a splendid Christian man. When I told her that I would gladly pray for her, and that she need not think she was alone in that temptation, for it was one of the commonest forms of temptation, coming to many people, she opened her eyes in surprise and said, "Oh, do you mean that? I thought I was almost the only person on earth to whom a temptation as humiliating and wrong as this could have come." She was comforted to know that it was not a mark of special depravity, but one of the commonest forms of Satan's temptation. And she told me later that she was turning the whole matter over, now, to the Lord.

If that temptation to wrong love of any sort, whether we are married or unmarried, young or old, comes into our lives, are we ready to surrender it? It may be merely an interest in some one in whom we know we ought not to be interested. It may be an attachment that we know is unhealthy

and would be likely to lead in the wrong instead of the right direction. Will you surrender it? It may be that some one in this conference is thinking of marrying one who, it is evident, would not go on with life in the fulness of the will of the Lord Jesus Christ. "Be not unequally yoked with unbelievers," is God's word. Are you willing to surrender that attachment?

You may have an interest that may be nothing more than an "interest" now, or it may have gone on into such a deep love (which may be a wrong love) that it seems as though it would tear out your very heart to think of letting it go. Will you surrender it? You cannot give it up; but will you let the Lord take it from you?

If you say, "I have tried to surrender over and over again, and I do not know how to do it, I cannot succeed in doing it," remember what the author who signs himself "An Unknown Christian" says: "If you find any difficulty in this, then just surrender your surrender to the Lord." You can do that.

All these things that have been mentioned are included in the self life. So we have not only to surrender our activities, our right love, our wrong love, our jealousy, our pride, and all the rest of it, but we have to surrender *ourselves*. As the sixth chapter of Romans, in the Revision, gives it, "Present [make a present of] yourselves unto God, as those who are alive from the dead." If you took Christ as Saviour, you have been born again from the dead. Now will you make a present of yourselves to God?

It is as simple as though you should hand a book to the Lord and say, "Lord, keep it." Will you give yourself to the Lord, and say, "Keep me, Lord, until thou come"?

If our minds are just now turning swiftly to some one thing in our life, and we are saying, "I could let everything else go but that," just tell the Lord so, now, and say, "Lord, I believe I have let everything else go, but I cannot let that go." Tell him that, and then say, "Lord, you take it from me, because I never can let it go." Tell him that. Trust him. Believe him. He will do it.

IV. IN THE SURGEON'S HANDS

By Charles Gallaudet Trumbull

A TALL building was going up in Newark, New Jersey, a while ago, near the residence of a Christian family. They were watching the work with a great deal of interest. One day a little girl in the family came home from school and said to her father, "Oh, father, they are tearing down the building!"

"Why, no," he said, "I am sure they are not doing that, dear."

"Yes they are, father," she said, "you come and see."

She led him out of the house and over to the new building, and she exclaimed, "Do you see? They are tearing it down."

But they were only tearing down the scaffolding that had been about the building, and the father explained to his little girl what was being done.

Perhaps some of us have felt, in the last few days, as though God were tearing down the building of our lives. Yet He had just been tearing down some of the scaffolding, in order to reveal the building that he has planned through all eternity for our lives, the "workmanship, created in Christ Jesus." You know the Greek word for that "workmanship" is *poem:* it is a poem that God has made our life in Christ Jesus. Dear friends, if he is doing what seems like pretty harsh work just now in order to tear down the scaffolding, let us not hold back, but let us say to the Master Builder: "This is thy work, not mine. Do whatever Thou wilt. I cannot tell the difference between the true building and the scaffolding, Lord, but Thou canst." "Except the Lord build the house" we shall labor in vain.

Praise God for some of the destroying work he has been doing this week; destroying, yes, for "The Lord killeth, and maketh alive; he bringeth down to the grave, and bringeth up" (1 Sam. 2: 6).

When Mr. Borton suggested, this morning in the prayer hour, that we give verses of Scripture that were precious to us, he started by giving one himself, the first verse of the one hundred and third Psalm, "Bless the Lord, O my soul; and all that is within me, bless his holy name." I realized, as I listened to that verse, that no one could say it truthfully, with

the invitation there to "all that is within me" to "bless his holy name," if there was anything in him that was unsurrendered. You see, an unsurrendered person is incapable of having *all* that is within him bless the name of the Lord; there is something in him, if he is unsurrendered in any way, that *cannot* bless God. Sin cannot bless God, cannot praise God. Any tiny, microscopic atom of sin or stain that we have not let the cleansing blood of the Lord Jesus Christ loose us from, makes impossible in our experience the first verse of the one hundred and third Psalm. "Bless the Lord, O my soul; and ALL that is within me, bless his holy name." So that very first word of Scripture given to us this morning in the early prayer hour is just a fresh calling from God, dear friends, to let everything go, to let him cleanse us to the uttermost.

And that is the kind of Saviour we have, "Able to save to the uttermost them that come unto God by him."

We were speaking the other night of the fact that the Bible is the critic of men. There is what is called "the Higher Criticism," in which men criticize the Bible. Then some one has said there is the Highest Criticism, when the Bible criticizes men. You remember that verse in Hebrews 4: 12, "For the word of God is living, and powerful, and sharper than any twoedged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a *discerner* [the Greek there is *kritikos*, or critic] of the thoughts and intents of the heart."

I wonder if all of us here have heard God's call to have all within us bless his holy name, have taken ourselves in our two hands and held ourselves out to God and said to him, "Now, O God, criticize me, search me, try me if there be any wicked way in me." If we cannot see certain sins for ourselves, God can, and the Word of God will reveal them. That is the reason he has given us this perfect Word.

We should not want a nicked sword operating on us. If you were going to the operating table you would not like to feel that the surgeon's knives were rusty and imperfect and not thoroughly antiseptic. You would not feel very comfortable and content to go into an operation like that. And yet that is what some are telling us to-day, that the Word of God is nicked, imperfect, rusty, unsterilized, not perfectly clean. Thank God, that is not true. The Word of God, "living, and powerful, sharper than any twoedged sword," is the

perfect Word of God, as perfect as the Lord Jesus Christ the incarnate Word. And that Word has to do a cutting work, sometimes over and over again. The Holy Spirit wrote it, produced it even as the Holy Spirit gave birth to the living Word, Christ. And the Holy Spirit can use his own sword with marvelous keenness, even to the very dividing asunder of soul and spirit.

It may be that some of us here need to have just that operation performed on us to-day, the dividing asunder of soul and spirit. "But," you may say, "I don't know what that means." Well, God knows what it means; he wrote it. Perhaps we do not have to know what it means in order to let him do it.

If any of you have ever been subjected to an operation I do not imagine you gave the surgeon very much advice as to how to perform the operation, before you went under ether. Some patients will do even that, but the surgeon, fortunately, does not pay much attention to them. He goes right ahead and does his work in the way he knows will *save life*. So we do not have to tell God how to divide asunder our soul and spirit. We do not even have to know what it means; but if we say, "Lord, here I am; and if I need that, just do it," he will do it all.

There may be things in our lives that we have thought were spiritually right, were actually a part of our spiritual life in Christ Jesus, and yet all the time they may have been a part of our soul life, and unworthy. In First Thessalonians 5: 23 we read: "The very God of peace sanctify you wholly [entirely]; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ." God says that man is a trinity, three parts, made up of spirit, and soul, and body; and he wants all three to be preserved blameless unto the coming of our Lord Jesus Christ. In your Scofield Reference Bible you can study your footnote on that passage, as to the distinction between soul and spirit, which are sharply distinguished in the Word of God; as Mr. Watt pointed out the other day, in connection with the resurrection of the body: "Sown a natural body [a soulish body], raised a spiritual body." While we do not need to have any anxiety in trying to get down to an introspective analysis of what part of us is soul in every case, and what part of us is spirit, let us remember that God would not say

things like that in his Word, unless he did want us to let him keep the two separate and have both wholly clean.

Doubtless every child of God has been deceived at one time or another by mistaking the soul life for the spirit life; and things that were of the natural man we have thought a part of our spiritual life in Christ. In my own experience I was restless under some such things, and for a while argued with myself about them, as with those weights of which we spoke yesterday, until I came to see that they were *sin*. Then I gave them up to the Lord Jesus Christ and asked that he would cut asunder the soul and the spirit and keep my spiritual life in Christ Jesus clean.

"The soul life is the seat of the affections, the desires, the emotions," says Dr. Scofield. Have we, as we took it up very frankly here yesterday, affections, emotions, desires that we thought were all right and in the Lord, because they entered into our Christian service, perhaps, but which he is asking us to let him cut asunder, and perhaps remove entirely from our lives? If we have, let us ask him to do it at any cost.

We have been praying since last Friday night that God would do a new thing here. Let us let him keep on doing a new thing, no matter what it is; and if it is a new revelation to us of things in our own lives that we did not suspect were displeasing to him because they have been so subtle and refined, may we let him give us the revelation, the full disclosure, the full exposure. If we let him cut such things out of our life, through the Word, there will be such peace and joy and restfulness in the Lord as we cannot have until it is done.

But suppose we say, "But, Lord, I cannot let it go. I have tried over and over again. I cannot let it go. I cannot give it up. I cannot stop that part of my being, that part of my life." Yet you can say: "Lord, if you will take it from me I wish you would. I cannot let it go, but will you take it from my life, cut it out of my life with thy two-edged sword!" He will do it. In utter helplessness, but in honest recognition of anything he is saying to us now, let us put ourselves in his hands for the full, unhindered, completed work that he wants to do in his loving, Master Physician surgery in our lives; that he may use us now as never before.

May I turn back now to another passage of Scripture, in

the fourteenth chapter of Mark, the sixty-sixth verse, about one of the apostles of the Lord Jesus?

And as Peter was beneath in the palace, there cometh one of the maids of the high priest: and when she saw Peter warming himself, she looked upon him, and said, And thou also wast with Jesus of Nazareth. But he denied, saying, I know not, neither understand I what thou sayest. And he went out into the porch; and the cock crew. And a maid saw him again, and began to say to them that stood by, This is one of them. And he denied it again. And a little after, they that stood by said again to Peter, Surely thou art one of them: for thou art a Galilean, and thy speech agreeth thereto. But he began to curse and to swear, saying, I know not this man of whom ye speak. And the second time the cock crew. And Peter called to mind the word that Jesus said unto him, Before the cock crow twice, thou shalt deny me thrice. And when he thought thereon, he wept.

Then, in the sixteenth chapter of Mark, when after the resurrection of the Lord Jesus some women went to the tomb and found it empty:

And entering into the sepulchre, they saw a young man sitting on the right side, clothed in a long white garment, and they were affrighted. And he saith unto them, Be not affrighted: Ye seek Jesus of Nazareth, which was crucified: he is risen; he is not here: behold the place where they laid him. But go your way, tell his disciples and Peter.

Thank God for these two words, *"and Peter."* Was not Peter one of his disciples? Yes, but the angel said, "Tell his disciples *and Peter.*"

How wonderfully our Lord brought Peter back! I think one of the most precious verses in the whole Bible (it has made my heart leap with joy over and over and over again) is the third verse of the first chapter of the First Epistle of Peter; the letter that that same faithless but restored apostle wrote later: "Blessed be the God and Father of our Lord Jesus Christ, which *according to his abundant mercy hath begotten us again unto a living hope by the resurrection of Jesus Christ from the dead.*" If ever a man needed to be begotten again to a living hope, when he had killed all hope for himself, it was Simon Peter. And you and I!

That is what the resurrection of Christ did. And it is what the death of Christ did for Peter. Peter was a believer in Christ, but he denied him. He had been the spokesman of the twelve and of the whole future Christian Church when he said, "Thou art the Christ, the Son of the living God." Our Lord told him that no man had told him that, but that God had revealed it to him in a supernatural way. Yet, after that Peter denied Christ.

I wonder if any of us have ever denied our Lord. I do not need to wonder that. If any of us here this morning have heavy hearts because we know we have done it, let us hear that third verse of the first chapter of Peter's first letter, that *the resurrection of Jesus Christ begets us again, according to his abundant mercy, unto a living hope.*

You know there cannot be any resurrection without a death, and there cannot be any safety after sin except by death. For God to let sin go on living for all eternity would be unthinkable. The wages of sin had to be death while there was a righteous God in the universe. So it was that Christ was willing to take that death on himself in order that we might not have to die the second death. Christ's death made possible Christ's resurrection, and our death unto sin and resurrection in him.

That brings us back to our Day Verse again, "The Lord killeth and maketh alive, he bringeth down to the grave and bringeth up." The Lord cannot make you and me alive unless we are ready to be killed, crucified with Christ. He cannot bring us up until we have been brought down to the grave with Christ.

And that is what he is calling on us to do in this matter of surrender. Just be willing to go to the very depths of death with Christ, willing to have this surgery performed in our lives if we need it.

All of us who were in the meeting yesterday forenoon will never forget the blessing God gave us at that time, as so many many lives openly took a fresh step, or perhaps for the first time the step of honest surrender to the mastery of the Lord Jesus Christ. And now, what are we going to do about it? After surrender, what?

It is here that so many truly surrendered believers in the Lord Jesus Christ have stumbled. The answer to the WHAT is very simple. After we have surrendered all, after we have said, "Lord, put me on the operating table, and cut away everything in my life that Thy twoedged sword needs to cut away," we must simply *believe that the Lord Jesus Christ IS doing his part.* That is all. And we must keep on believing this until we see him face to face.

As we heard last Monday evening, "As ye received Christ Jesus the Lord, so walk in him" (Col. 2: 6). When we first received him we believed he *had* done his part in paying the death-penalty of our sins. "So walk in him." Believe that

he has done and is doing his part moment by moment. That is the reason we sing that hymn, "Moment by Moment." And another hymn, based on the word in First John. tells us, "Faith is the victory that overcomes the world." The sixth chapter of Romans pleads with us, because we have died unto sin, to reckon on it. We have been raised from the dead in order to walk in newness of life, and we are to reckon on it. Reckoning is simply believing that it is true, and thanking God that it is true. Faith is thanksgiving. Faith does not ask; faith takes, and faith thanks. Asking is not thanking. You do not ask for a thing that you have. God tells you and me that in Christ's death and resurrection, and in union with the Body of Christ, we *have* the victory. So we are never, in the New Testament, told to ask for victory; but we are continually told to thank God for victory. We do not need to ask him for salvation after we have received it; and victory is simply a part of our salvation.

And so thanksgiving is the secret of victory. That is why praise is the secret of victory, and that it why faith is the secret of victory. Faith is the taking and thanking God for his gift; and after you have taken it, then you only need to thank him that he has given it to you, and keep on thanking him, moment by moment, until he comes.

That is the only step after surrender, so far as this matter of the spiritual life in victory is concerned. There are, of course, other things we are to do besides. We must feed on God's Word, pray, serve him according to his will, and walk in righteousness in every detail of our life; but we are to do all this in full victory. We are not to grow in victory, but, having entered into full victory, we are to grow in many other ways in which God wants us to grow.

At a little after-meeting in a convention in Kansas, when people were asking questions about the Victorious Life, a gray haired lady in one of the front seats rose and said: "I have been praying for this blessing of victory for years, and I haven't got it. What is the trouble?"

I was led to reply, "I think the trouble is that you have been praying for this blessing for years, and the Lord wants you to stop praying and start praising."

She put her hand to her face, bowed her head, and silently started praising,—praising God for what he had already given her in Christ.

A few minutes later, a tall, athletic looking young man of

about thirty rose and said, "The question that lady asked a few minutes ago, and the answer that was given, have solved what has been my problem for the last eleven years."

Dear friends, after we have yielded our lives to the Lord, we so often fail of victory because we are looking for something complicated; we are looking for something beyond us; and all the time the Lord Jesus Christ our Victory is within our hearts. We are within him, we have been grafted into his body. And victory is not our responsibility, it is his responsibility. "The battle is not yours, but God's."

In the twentieth chapter of 2 Chronicles, where the children of Israel were told this, what did they do as they started into the battle? Did they start pleading with God to win the victory? Not at all. They started singing. They started thanksgiving, and praising; and when they reached the camp of the enemy they found nothing but dead bodies, and the spoil was so great it took them three days to gather it up. Singing—that is faith. Thanksgiving,—not pleading, not asking, but thanking God that he has already given us all that we need in this matter: that is the secret of victory.

"But," some one says, "I do not feel any different. And I have not had any experience, yet, of victory. You cannot expect me to thank God for it until it works, can you? It has got to work first, and then I will thank him for it."

It will never "work" if we wait for that. Because it is not an "it," it is HE, it is himself, it is the Lord Jesus Christ. That same Jesus, when he was in his own home town, Nazareth, could do no mighty works because of unbelief. The Lord Jesus Christ, in his own home place, the hearts of believers, even he can do no mighty works if we will not believe him until he works.

Do not let us say to him: "Now, Lord, when you have proved to me that you are trustworthy I will trust you, but you cannot expect me to believe this just on your word."

Yes, he can expect it; He does expect us to believe his word without any proof of it at all, without any evidence of it at all, without any changed feeling. He expects us to believe that his word is really true, and that it is true because he says so; not because he has proved it to us, but because he says it is true.

Are we willing to do that? If we are, we shall find that he is "able to do exceeding abundantly above all that we ask or think."

V. RESTING ON THE FACTS

By Charles Gallaudet Trumbull

TWO secrets of the victorious life are surrender and belief. And the Greek root for both "surrender" and "believe" in the New Testament is the same. The root for "obey," which is to surrender, and the root for "believe" are one and the same. In other words, surrender and faith are essentially the same. So we see that the two conditions are only one condition. For there is no such thing as fully yielding the life to the Lord while we do not trust him, and there is no such thing as fully trusting him while we do not yield. You cannot do one without the other.

As a practical help to our understanding, or a concession to our limitations, we may speak at one time of surrendering all, and at another of believing all; but let us remember, we cannot really do one without the other. Both are one. The fully yielded life is one that fully trusts; and the fully believing life is fully yielded.

Do we all know what the victorious life is in practical experience? I am thinking of two different men, whom I know personally, each of whom had a very practical experience of the victorious life in a different way. Perhaps if I tell briefly of the two different experiences we can see more clearly what this victorious life really means.

One man was troubled by that matter we have discussed frankly this week, personal purity. He was a true, strong, fine man, a mature Christian, a Christian leader. He was talking with me, one day, when I was in the early joy of what the Lord had shown me of the marvelous possibilities of victory by freedom from sin. I was telling him of the miracle change the Lord had made in my life in certain matters, including that. I told him that I had found the Lord could give victory by actual freedom from wrong desire, such as I had never known before. He said, "If you say that is true of you, I believe it. I have known you a good many years and have absolute confidence in your word. But I know it never could be true of me. I am sure I can have victory over wrong desire by not yielding to it, but when you say the desire itself can be taken away, that never could be so of me."

We prayed about it, and before he rose from his knees the Lord had worked the miracle in his life. He was not thinking then about that particular need or temptation, but he yielded himself in full surrender, and in a new way took Christ as his life.

A few days after that he told me he was going to be in circumstances, that evening, in the line of duty, where he would be exposed to that old temptation. I saw him the next day. He had a light on his face that I had never seen there before. He said, "A miracle happened last night. I never had any experience like it before in my life. There was no struggle, no fighting; I was just dead on that side of my nature. Why, it was a miracle!" And he spoke in the awed tone of a man who had been watching God work,—for he had. It *was* a miracle. It was that Calvary death about which we have been learning in our Bible studies this week. Through this man's surrender and faith the Holy Spirit and the Lord Jesus Christ had accomplished an utterly new personal experience in his life. He was dead to sin; the sinful desire was gone. He was free.

I know another man, who came home one day after a hard day's work and stepped into a room in his own home. As he crossed the threshold one of the members of the family spoke a sharp word,—it was like a slap in the face to him. Before he had found Christ as his victory he would have "gone up in the air," made a sharp reply, and every one would have been uncomfortable and unhappy. But do you know what happened? When he heard that sharp word, and realized that he had been slapped in the face—as it were—he was conscious of the most amazing, overwhelming flood of joy and love in his heart for the person who had said it. He fairly wanted to laugh out loud for the sheer joy of it. He did not laugh; it might have seemed discourteous. He made some brief reply, and the matter was over and forgotten by every one except this man. He cannot forget about it to this day, although it was years ago. A miracle had taken place, the miracle of love, spontaneous, Spirit-born, miraculous, First-Corinthians-thirteen love, which never faileth, even when you are struck in the face.

Let us not make any mistake about what the victorious life is. Let us not be fooled by the very plausible counterfeits, which only have to do with our outward actions, their control by will power. That is not victory. The Word of God

shows us that we can have victory in our inner heart life. If any of us have not been having these victories in our inner life, we need something we have not. But, praise God, we need something that God is wanting to do for us, and which the finished Calvary work of our Lord Jesus Christ provided for the rest of time and eternity, here, and hereafter. Have you taken it? Are you trusting the Lord for it?

Have you entered into the rest of faith? In the third and fourth chapters of Hebrews we read: "And to whom sware he [that is, God] that they should not enter into his rest, but to them that believed not? So we see that they could not enter in because of unbelief." That referred to Israel failing to enter the land of Canaan through unbelief. In the next chapter we come into our present life: "Let *us* therefore fear, lest, a promise being left *us* of entering into his rest, any of *you* should seem to come short of it. For unto *us* was the good news preached, as well as unto them: but the word preached did not profit them, not being mixed with faith in them that heard it."

Is this Word of God mixed with faith in your life? "For we which have *believed* do enter into rest. . . . There remaineth therefore a rest to the people of God. For he that is entered into his rest, he also hath *ceased from his own works,* as God did from his."

That first Sabbath rest was the type of the Christian's victorious life. Do you see the secret of it? Cease from your own works. Do not try to work for your salvation or work for your victory. It cannot be done.

The Rev. Evan Hopkins used to tell a story at the Keswick Convention, in England, picturing a man standing on the brink of a swiftly flowing, very wide river, and deciding to get to the other side. He was a good swimmer, and he plunged in and struck out across the stream with powerful strokes. But as he got farther away from the bank and into the center of the stream, he found the current swifter than he had realized, and he was being carried down stream. The farther he went the swifter the current became. Now he was simply holding his own, not making any headway, but fighting against that swift current. A few moments later he found the current was too much for him, and he was fighting now to keep his head above water. Finally he knew there was no hope. Suddenly he saw a rowboat coming toward him, and in the last second he reached up with one hand and

seized the side of the boat, then the other hand, and he clung for his life with both hands, and was safe.

That is the picture of an unsaved man who supposes he can cross the river of life and get to the other side in his own strength. He is lost if he does, and nothing but a life-boat can save him. So you have a picture of a saved Christian clinging to the life-boat, saved because that boat cannot sink. He is safe, so far as his life is concerned. He is kept from death by the life-boat.

But as he clings there he hears a cry, and turning his head he sees across the water another man in the same plight, fighting for his life against that stream. What is he going to do,—leave the boat and go to help the other man? No, they would both go down. He cannot help the other man; he is helpless, clinging to the life-boat.

In agony he watches the other man fighting a losing fight for his life. Then he hears a voice in the boat, saying, "Get into the boat." He climbs up over the side and gets into the life-boat. And now he is no longer a clinging Christian, he is a resting Christian; and he can take an oar, and together the two men send the boat along with rapid strokes and, just in time, they save the other man.

It is only resting Christians, those who have gotten into the boat, who can rescue others. When we are desperately clinging, without a hand for any one else, we are not of much service.

The victorious Christian is one who has gotten into the boat and is living in the rest of faith. He is not holding on to the boat, but letting the boat hold him.

"But," says some one, "I have tried to 'get into the boat' and cannot. I have not been able to climb over the side of the boat. I want to, but I cannot. What shall I do?"

You are already in the boat. There is where the illustration fails. We cannot make an illustration "go on all fours." If you have ever received the Lord Jesus Christ as your Saviour you *are* in the boat; but if you do not know this, or do not believe it, for all practical purposes you are in the water clinging to the boat. Remember, you have taken Christ as your Saviour, he took you into himself the very moment you were born again.

There have been souls that have been born again here this week in Stony Brook, and every one of those was, by the Holy Spirit himself, taken up into the Life-Boat, "the only

unsinkable ship," our Lord Jesus Christ. And what the Lord is trying to tell us who are saved, this morning, is not, after all, "Get into the boat," but, "Stop trying to get into a position in which you already are, and praise him."

The final secret of the victorious life is so blessedly simple and easy that that may be why we are missing it. God's Holy Spirit is here this morning to tell us the facts, the blessed facts, about what is already true in our lives because we are in Christ, because he is in us, because his work for us was so gloriously complete on Calvary and in the resurrection.

There is not a single passage that I know of in the New Testament telling the Christian to ask God for deliverance from sin. There is nothing authorizing us to pray for victory over sin, after the day of Pentecost. Why? Because, if believers, we *are* delivered. The great message of the New Testament, after Pentecost, is what has been done for us, with the plea from the Holy Spirit, "Now believe it. Reckon on it. You have been set free. The work is finished. You are not under law, where you have to do something for your salvation; you are under grace, where it has all been done for you."

In other words, the victorious life, as Dr. Griffith Thomas pointed out to us in the early years of these conferences, depends not on the promises of the Bible, but on the facts of the Bible. I hope we are all clear as to the difference between the promises and the facts of the Bible. They both have their place, but they are different, and are to be used in a different way.

The promises of the Bible may be of future fulfilment, and they are often attached to a condition. "If ye abide in me," the Lord says, "and my words abide in you [two conditions], ye shall ask what ye will and it shall be done unto you." That is future. He does not say it shall necessarily be done in the hour, the day, the year you ask it; but he says that if you meet the conditions the answer will come.

But victory does not depend on the promises of the Bible; it depends on the facts of the Bible. What are some of the facts declared in the Bible? The sixth chapter of Romans is the Emancipation Proclamation of the glorious facts of our freedom. "Shall we continue in sin, that grace may abound? God forbid. . . . Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death? Therefore we are buried with him by baptism into

death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life."

Our crucifixion and our resurrection are facts in our life. That Day Verse of ours to-day is a fact: "Dead indeed unto sin, but alive unto God, through Jesus Christ our Lord"; not a promise, but a fact. And the only question for us to face is whether we are willing to believe what God declares are facts about ourselves.

Lewis Sperry Chafer has said that the sixth chapter of Romans declares Christ's finished work *in* the believer, as the earlier chapters declare Christ's finished work *for* the believer. Christ has done a finished work for the unsaved. The moment they believe it, there is a finished work, already done, but now made effective and operative in the believer. The sixth chapter of Romans tells what has happened *in* us. What does the word "reckon" there mean? I have heard people say that it means, "Act as though you were dead unto sin." It does not mean any such thing. That would be Christian Science; "You are not dead unto sin, but act as though you were." No, God never tells us to act as though certain things were facts; he tells us to act *because* certain things are facts. God tells us first what the facts are, then he says, "Count on them, bank on them, recognize them." That word "reckon" means recognize. "These are the facts; will you believe my Word?" God says.

And facts are never brought into existence by faith, never. God never says, "If you will believe that you are dead unto sin, then you shall be dead unto sin." But he says, "When you took the Lord Jesus Christ as your Saviour you became dead unto sin. That is a fact; will you believe it?" God asks. And on whether we make God a liar, as some Christians do, or whether we say, "God is true, and his Word is true," depends the question of whether or not we have this miracle victory in our lives.

I was once asked at one of these conferences, after a meeting: "When we are tempted to sin, is not the thing to do, instantly to breathe a prayer to the Lord for deliverance, saying, 'Lord, help me; Lord, deliver me; Lord, keep me'?"

"No," I answered, "I do not believe it is. I do not find that in the New Testament. The thing to do when we are tempted is instantly to thank the Lord Jesus Christ that he *has* delivered us, that he *is* keeping us."

There is a vast difference between the two things, and it is the difference between defeat and victory. When you ask God to do something for you, you mean that he has not done it and now it is time for him to do it. God himself cannot deliver us when we unconsciously make him a liar by asking him to do for us what he has already done.

If I had stood before you at the beginning of this meeting, and closed my eyes, and said, "Lord, won't you put a table or a stand on the platform here, so that I can have something on which to rest my Bible, and had kept on praying thus for several minutes, what would you have thought? "There *is* a stand there," you would have said; "the man is either blind or a fool. Why doesn't he use it? Why does he ask God to put it there when it is already there?"

That is exactly what some of us do when we close our eyes to the facts, look up into the face of God, and plead with him to give us victory. All the time God is saying to us, "O foolish one, O blind one, it is already there. I have already given you what you are asking for. Will you not believe me?"

We ask God to make his grace sufficient for us, and he says, "My grace *is* sufficient for thee." "Sin shall not have dominion over you; for ye are . . . under grace." Under the canopy of the heavens we cannot get out from under grace if we have received Christ as Saviour. We can act as though we were not under grace. That is where the "as though" comes in; when we act as though we were not dead to sin, when all the time we are dead to sin. We *are* under grace, and sin does not have dominion over us. The power was broken, Satan was defeated, and the grace of Christ is sufficient for us. There is nothing to do but just to rest and praise God. There is no fight to win, here. That fight is not yours, but God's. There is a fight of faith, but that means praising God that He has done it.

We are to use our wills in all this. Mere passivity is fatal. We are to use our wills to *believe*. We are not to work *in order* to have victory, but we are to work *because* we have it. Then we can go out in the dynamite, the omnipotence, of God himself in victory, with sinful desires taken away. Not temptations taken away, but the sinful response in our heart taken away.

In China, two summers ago, we had been holding meetings on the victorious life, and a missionary came to me one day

at the home of one of the China Inland Mission families, where Mrs. Trumbull and I were being entertained. She said she wanted to talk over this matter of victory. She was a vigorous, capable sort of woman, masterful, energetic. And she said, "I would rather not have you say anything to any one about my having called upon you to talk about this."

"Why not?" I asked.

"Well, you see," she replied, "I am a good deal of a leader in my own mission station, and people might not understand why I should be seeking help on the victorious life."

"Do you think that possibly the Lord may want you to make a surrender of your pride in a matter of that sort?" I inquired.

We went on talking. She was honest, and she was hungry, and she said frankly she was not having victory in her own life, and longed for it. I tried to tell her some of the things we have been thinking over together this morning, about the blessed facts of what Christ had already done for her. Then I turned to Romans 8: 2, "The law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death."

I said, "Miss ——, won't you thank God now that he has already done this for you, and that you are free?"

"Well," she said, "I have to be honest. I cannot thank him that a thing is done when it is not done. I cannot thank him for a thing that is not so, can I?"

"No," I said, "you cannot. But don't you see that God says here that it *is* done, that it *is* so?" Then, as I realized my helplessness to show her that (for no mere human being can show it to another human being), I stopped talking to her and bowed my head in my hands and prayed, and I asked the Holy Spirit to show this missionary that God's word in Romans 8: 2 was really true of *her*, because it is true of every Christian, that "The law of the Spirit of life in Christ Jesus hath made me free."

"O, Holy Spirit," I prayed, "show this child of God that God has already made her free from the law of sin and death. She will not have to go to hell, and she does not have to sin, if she will just believe thy Word." I pleaded with the Holy Spirit to do for her what I could not do for her. And then I waited for her to pray.

I do not know that she was a Methodist, but I thought, in a minute or two, that I was in an old fashioned Methodist

camp meeting! For she did not pray for anything, she did not ask for anything, she just exclaimed: "Why, Lord, thy Word tells me I am free! It is true; it is true, Lord! Oh, I am free, *free,* FREE!" She repeated that word "free" until it seemed to fill the room with letters of fire, "Free! *Free!* FREE!" She was almost shouting in good old Methodist fashion as she went out of that missionary's home, back to the others, a free woman. She had been free all the time, but she did not know it. The Holy Spirit had shown her "the things that are freely given to us of God." And I have heard since then of what a blessed work she has been doing.

By the way, I ought to add that before she left me that day she said in all the enthusiasm of her new-found joy, "Mr. Trumbull, you can tell anybody about this that you want to." So I am betraying no confidence in sharing the good news with you.

And now let us close our eyes and thank our Lord, as that missionary did in China, that God's Word is really true; that we are free; that we do not have to ask him to do what he has already done; and that Christ is our victory.

PRAYER

O Holy Spirit, we thank Thee for writing the Bible. We thank Thee for the finished work of our Lord Jesus Christ. We thank Thee that on Calvary he despoiled the powers, making a show of them openly. We thank Thee that he, in his own Body, was crucified for our sin, that we might be dead indeed unto sin; and that then, in his resurrection, when God brought him back from the dead, we were raised with him to walk in newness of life, which in him we now have.

Our Father, we thank Thee that He has set us free, and that "if the Son shall set you free, ye shall be free indeed," so free that God himself cannot add to our freedom.

O God, we praise Thee that the Spirit of life in Christ Jesus hath made us free from the law of sin and death. Amen.

VI. THE PERILS OF VICTORY

By Charles Gallaudet Trumbull

IN THE truly Victorious Life the Christian believer, having put on the whole armor of God (Eph. 6: 11) moves forward under the protection of the shield of faith, wherewith he is able to quench *all* the fiery darts of the Evil One (v. 16). God's Word is absolute on the completeness of the victory that is the experience of every child of God who trusts that victory wholly to Christ. It is not a once-for-all victory; it is a moment-by-moment victory, had each moment only in the present, but had completely in that present as the believer "looks away" from all else "unto Jesus," the author and perfecter of our faith (Heb. 12: 2).

But what a perilous life it is! Satan hates it; for it is an incarnate advertisement of the sufficiency of his Conqueror, Jesus Christ. Therefore to trust Christ for complete victory is to be moved up into the front line trench of the Christian warfare; and front line trenches are perilous places when the attack is on. There is no life in the world so perilous as the Victorious Life. And there is no life so safe. Where the onslaughts of the Adversary are the most terrific, the grace of the Captain of our salvation is the most effectively demonstrated.

Some of the perils are so subtle, so unexpected, that they may not be recognized unless we frankly face them in advance as terribly real possibilities—nay, not possibilities, but certainties. We need a supernaturally sensitized consciousness of these perils if we would be safeguarded.

For, as has been iterated and reiterated by all who know anything of real victory in Christ, the Victorious Life is not the untempted life, but it is the most tempted life that any one can live. Our Lord was tempted, and the servant is not greater than his Lord (John 13: 16). Indeed, it may fairly be said that one never knows the full meaning of temptation until he has dared to trust Christ for full victory. Then

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The most of this chapter appears in a pamphlet by Mr. Trumbull, "Perils of the Victorious Life." (The Sunday School Times Co., 60 cents a dozen, $5 a hundred, or 6 cents each, postpaid.)

come the temptations as never before: desperate, diabolical, hellish, subtle, refined, gross, spiritual, fleshly,—the whole gamut of all the deception and the downpull that the world, the flesh, and the devil can bring to the soul of a child of God. But Christ sees them all, and he is standing on sentry-guard in our lives against them; the Word of God has disclosed them all to us, and this "sword of the Spirit" (Eph. 6: 17) is our sure weapon to-day as it was our Lord's in those victorious words, thrice repeated, "It is written" (Matt. 4: 4, 7, 10).

If We Should Fail

The secret of complete victory is faith: simply believing that *Jesus has done and is doing it all.* Victory is entered upon by a single act of faith, as is salvation. Victory is maintained by the attitude of faith. But suppose the believer, having experienced the miracle of victory over sin through trusting his Lord's sufficiency, comes, somehow, to doubt that sufficiency? At once his victory is broken, and he fails. This is possible at any moment. And at once, if there should be failure through unbelief, comes a real peril. The lie of Satan is whispered in the ear, "You have sinned; and that proves that you never had the blessing you thought you had: you never had the Victorious Life." This is a lie, of course, as are most of Satan's attacks. They say at Keswick, "If you *should* fail, shout Victory!" Not with any idea of denying the reality of the failure, but in recognition of the fact that *Jesus* has not failed, and that there may be instantaneous and complete restoration through faith in his unimpaired sufficiency.

The peril just here is, either that we shall think we never had the blessing we thought we had; or that we shall imagine it will now take us some time to get back into that blessing. Satan may tell us that we cannot have complete victory again until we have gone apart alone with the Lord for a day, or an hour, or five minutes. But our Lord wants us to believe him for instantaneous cleansing and restoration. The way back is as "it is written": "If we confess our sins, he is faithful and righteous to forgive us our sins, and to cleanse us from all unrighteousness" (I John 1: 9). The confession can be unspoken, in the instant turning of the heart to God and claiming of cleansing. Every moment of delay in believing him for this is further sin, grieving and wounding his loving heart.

Over-Confidence and Under-Confidence

Another peril is twofold: our supposing, on the one hand, that the longer we continue in victory the safer we are; and, on the other hand, that if by sin we have broken our victory we are thereby weaker, and less certain of continued victory. Both ideas are perilous, and fallacious.

This is quickly seen when we recognize that Christ, and Christ alone, is our Victory. Suppose we should live for ten years in unbroken victory; that ten years' record of unbroken victory does not add a particle to the strength of our Lord Jesus Christ; it does not increase the sufficiency of his grace, for that sufficiency is infinite. The assurance of our continuance in victory is not our good record in victory, but the grace of our Lord. Our Lord and his grace are the same yesterday, and to-day, and forever (Heb. 13: 8). We have *all* his infinite grace at work for us and in us any moment and every moment. Therefore our continued record in victory adds nothing to our assurance of victory, for it adds nothing to Christ, and he alone is our assurance of victory. Of ourselves we are just as weak and helpless, just as sinful, just as impotent for victory after ten years' unbroken victory as we were the first moment after being born again into the family of God. Even the veteran warrior in the Victorious Life is always capable of unbelief and of disastrous defeat in sin. He needs the moment-by-moment looking away unto Jesus as his only Saviour just as much as the young Christian who has just entered upon that life.

And so of failure: my unbelief and resulting sin do not weaken my Lord at all. Having confessed that sin and having been cleansed and restored by him, he is just as strong, just as omnipotent, as though I had never failed. And my victory now, after failure, depends wholly upon his sufficient and omnipotent grace, which is the same yesterday, to-day, and forever.

We shall be safeguarded from these two perils, of over-confidence through continued victory, and of weakening fear through failure, if we remember God's Word concerning the absoluteness of the victory that is ours in Christ. That victory is not a relative thing, not a comparative thing, not a matter of degree at all: it is the freedom with which the Son sets men free (John 8: 36), so complete that God himself cannot add to it in time or eternity. Not that we are given

"sinless perfection." We always have our sinful nature, which can sin and will sin any moment that we fail to trust Christ for his victory in us. But as we trust him, his victory in us is absolute.

Driven Beyond God's Will

The very joy of the yielded life, when God's will is wholly accepted, brings with it another peril. It has been said that when Satan finds he cannot prevent one from doing the whole will of God, he then tries to drive that one beyond the will of God. And it is a perilous thing to go beyond the will of God, even in matters that of themselves are right.

It often happens, for example, that the Victorious Life Christian is driven beyond the will of God into imaginary duties. Satan comes as an angel of light (2 Cor. 11: 14), suggesting that the believer do this or that thing, good in itself but not the will of God for that one. The believer has found great blessing in listening to the voice of the Holy Spirit, and in instant obedience to his leadings; and when Satan speaks, giving leadings in directions that of themselves are entirely right, the unsuspecting believer follows those leadings, no blessing results, and then follow anxiety, confusion, perhaps doubt and fog.

God prompts us, for example, to speak to this or that one about Jesus as Saviour. We do so, and we have the joy of leading a soul into salvation.

Now comes Satan with the insistent suggestion that we speak to one and another, under all sorts of circumstances and at all times, about salvation or victory. We follow the impulse, which is not of God, and no blessing follows. A soul-winning Christian had a "leading" to go to a certain street and number in the city where he lived and to talk with the persons there about Christ as their Saviour. The house was one of which he knew nothing, but he went. He rang the bell, and after some time of waiting he found that it was an unoccupied house. That leading was evidently not from God. The resulting confusion and doubt in that young man's mind are easy to see.

It is possible to fall into confusion, again, as to confession of sin. Perhaps we have confessed to a fellow-Christian some personal sin or failure of our own, and real blessing has resulted, both to that one and to ourselves. Then the suggestion comes to us that, inasmuch as that confession was so

blessed, we must now confess to some fellow-Christian every sin that we recognize, perhaps some sins that were long ago put away, forgiven and cleansed by our Lord, or every present failure or mistake of any sort. And the obsession of confession takes hold of us, and into the fog we go. God does not want this. God will guide us as to when he may wish a confession made to another; and he will guide us as to when to let it be a matter wholly between himself and ourselves. One general principle here is that it is to be kept to God and ourselves unless some one else will be injured by our withholding confession. If a confession to another or to others will accomplish nothing except giving them a knowledge of our sin, it is to be questioned whether God would have such confession made.

Or again, having surrendered the whole life to the mastery of the Lord, having given up the pride of the flesh, all luxuries and self-gratification, there is the peril of asceticism. Perhaps fine clothes, or jewelry, or over-indulgence in food, were among the things that had to go when we surrendered wholly to the Lord. As we find our new joy in him, not in these things, we may be driven beyond the will of God into an asceticism that dishonors him. More than one wholly surrendered Christian has mistakenly become indifferent and careless about personal attire or appearance, and has actually become repellent to others because of this mistake. Or, having been delivered from the sin of luxury in jewelry, we may be driven beyond the will of God into supposing that every bit of gold or silver we have should now be given away or sold and the proceeds given directly to the Lord's service. Christian women have actually sold their wedding rings under this form of sadly mistaken asceticism. The spirit is commendable, but neither the guidance nor the results are necessarily of God.

We are to maintain a golden mean between the extremes of asceticism and luxury. We are to take care of our personal appearance, our cleanliness, our clothing, so as to be attractive to our fellow-men; it is a positive duty to be attractive Christians, both in dress and in appearance, that others may be won to us in order that we may win them to our Lord. We are to do all things to the glory of God (1 Cor. 10: 31).

This includes our pleasures as well as all else. We are not to believe the lie of Satan that everything that is pleasurable

or attractive is sinful. We are to enjoy our meals, for example, not reduce them to the minimum of mere physical sustenance. And so of other temporal details of our life.

We may get the mistaken idea that when we have a choice between something that is hard and something that is easy, the hard thing is always God's will. His will may be just the opposite. There is not necessarily any virtue in difficulty, and there is not necessarily any sin in ease. The only question is, what *is* God's will for us in each matter that comes before us?

"Beloved, believe not every spirit, but prove the spirits, whether they are of God" (1 John 4: 1). And we are never to abandon our God-given common sense in the Victorious Life.

We may say, "Well, if I am to get leadings from Satan to do things that are right, how shall I ever know whether it is Satan or God?" We cannot know unless we seek God's guidance in his own Book. We are to check up our leadings, the inner impulse,—which we may have even in a time of prayer,—by the Bible, the Word of God. We are to see if this leading conforms to the written Word of God, and if it does not, we must abandon it. Any leading that is contrary to the written Word of God is of Satan. The Holy Spirit never contradicts himself. We are to check up all our leadings by his Word.

Again, if you are committed to a definite obligation at a certain hour, in which other people are trusting you, an obligation which must be met and will not be if you do not meet it, and you have an impulse to do something else at that hour, you can be pretty sure that impulse is not from God, but from Satan. We are to check up by circumstances and by common sense. God has given us our brains to use. If we will check up on the leadings that we have by outer circumstances we can know whether they are of God.

I remember a man at the Stony Brook conference some years ago who said he had been praying that morning and believed he ought to leave the conference that day, two days before it was over; he had a strong leading in that direction. But he added, "Now I am going to the long distance telephone to call New York and check up on my leading." That is common sense, and consecration too. After he had tested by outer circumstances, over the long distance 'phone with

people in New York, he found out whether his leading was from Satan or God.

Here is one way of distinguishing between God's leadings and Satan's "angel of light" leadings. To the really surrendered Christian, who is trusting Christ for victory, God's leadings and promptings never nag, or worry, or harass. Satan's do just this. If one has a seeming "leading" to do something that in itself is good, yet with the impulse there is a sense of nagging disquiet, almost as though a mosquito or a gnat were buzzing about to try to drive us in a certain direction, that is Satan's earmark, his calling card; and his false "leading" is to be instantly recognized and rejected. The Holy Spirit's leadings to the surrendered and trusting Christian come with a sense of peace and quiet, even if they point in a really difficult direction which only the grace of God can enable one to follow.

Depending on Supernatural Experiences

The Victorious Life is a supernatural life: it is a living miracle, a thrilling adventure, for it is God's work and God's working. Our early experiences in the life of victory are likely to be so different from anything we have known before, so out of the ordinary in supernatural demonstration of God's grace and power, that at once we are plunged into a peril.

That peril is that we mistakenly suppose we must continually be having thrilling, unexpected, supernatural evidences of God's power. And if these supernatural phenomena do not occur, we are tempted to think that something is wrong.

Now God wants us to trust, not in supernatural experiences, but in himself. It is for *him* to decide when the unusual shall come into our life, and when our life shall be commonplace and humdrum so far as things of sight and sense are concerned. It would seem to be a safe statement that it is God's purpose that the "supernatural" so far as circumstances and experiences are concerned, should be the unusual rather than the usual in the life of his wholly trusting children. (Of course we remember that victory over sin is itself supernatural, and that God expects us to live in continual victory over sin, which means that our life in that respect is to be continually supernatural, always the "life that is Christ." This is apart from the question of the supernatural experiences or phenomena that are often granted to us in our ministry in his name.) And so he would deliver us from the peril of

testing him, or testing our victory, by circumstances or manifestations, and rather he asks us to trust "just himself."

It has been well said that every one needs two conversions: first, from the natural to the supernatural; and second, from the supernatural to the natural.

Assuming Infallibility

Let us be delivered, also, from the peril of unconsciously assuming an infallible knowledge of God's will. God's leadings may be so blessed and so unmistakable that, as we testify to others about them, we speak of how "God said this to me," or "God led me to do that." And then, if we are not on our guard, we thoughtlessly slip into habitual expressions about God's telling us what to do, and God's leading us. Some true and yielded Christians almost never speak of any action or decision of theirs without prefacing it with the words that God told them to do this or that. And quite often in the experience of such a one later circumstances show plainly that God did not tell them to do this or that, but that they had misunderstood his leading, as is possible at any time for any believer, even while wholly yielded.

There is an unconscious assumption of infallibility in that expression which can become really unconscious cant. Is it not better, instead of saying, "God told me to do this," to say, "I believe God would have me do this"? Let us recognize that we *may* be mistaken. Even if we are quite certain in our own hearts and minds of what God's leading is, it is not well to claim infallible knowledge, without qualification, in our conversation with others.

Worshipping Our Blessings

The blessings that Christ gives us in the Victorious Life,—in the ninefold "fruit of the Spirit" (Gal. 5: 22, 23), for example,—are so wonderful that we are in danger of thinking more about the blessings than of the Blesser. Joy becomes such a wonderful experience—the supernatural joy which nothing can defeat, which is independent of all circumstances and environment—that we may, without realizing it, come to think more of this "joy of our Lord" than we do of our Lord himself. He wants us to worship, not the fruit of the Spirit, but the Spirit. There is a needed reminder in the saying that is attributed to Spurgeon: "I looked at Jesus, and the dove of peace flew into my heart. I looked at the dove of peace, and she flew away."

Pride and the Critical Spirit

The Christian who is wholly trusting the Lord for victory soon realizes that many Christians about him have not seen the truth of victory, and are not thus trusting Christ. He may be in close contact with Christians who are older, much farther along in many ways, yet not living in the victory-secret that is so precious to him. And then comes the peril of pride. Almost without realizing it the Christian who knows Christ as victory can let slip some word criticizing a fellow-Christian who is not in the secret, or a condescending comment on such a one's mistake or failure. "Holier than thou" is one of the perils of the Victorious Life. Of course the instant one speaks thus of another, or thinks in his inmost heart thus of another, his victory is gone, he has sinned. And we must recognize this peril if we would be kept from it. The Christian who is living in victory is in himself no whit better than the carnal Christian who is plainly sinning. The self-nature of the two is identical: hopelessly sinful. The only good thing about the victorious Christian is Christ; and we deserve no credit for Christ: the glory and honor and victory are all His. True victory, therefore, must keep us humble; and it will.

Yet it is a sad fact that more than one young person, or older person, has gone away from a Victorious Life Conference where the Lord was received in his fullness and victory was entered into, and has returned to the home church to speak disparagingly or critically of other Christians, even perhaps of the minister himself, who may not have seen and accepted the truth of victory by faith in Christ. This has brought the very preciousness of the message of victory into disrepute, has wounded the Lord in the house of his friends, and of course has made it well-nigh impossible to pass on the truth of victory to those who have not known it. The truly victorious Christian speaks of others always in humility, in keen consciousness of his own natural sinfulness and helplessness, and in that perfect love that is kind, vaunteth not itself, is not puffed up, doth not behave itself unseemly, taketh not account of evil, never faileth (1 Cor. 13: 4-8).

Being Unteachable

Then there is the peril of being unteachable.

Here is one who has entered into victory through faith in Christ. At once there comes from the Holy Spirit a new

illumination on God's Word, a new knowledge of things never before known, a new wisdom, unmistakable and directly from God. There is a flood of light on duties that were heretofore confused. He is able to counsel others as never before. All this is not imaginary; it is genuine and vital. And he praises God with gratitude unspeakable.

Then perhaps a fellow-Christian criticizes him for something he has done or said, and says that it was not as it ought to be. This fellow-Christian may not know Christ as victory at all, and the one who is criticized is keenly conscious of the fact that his critic has not the illumination and the victory that are his own. Now comes the peril: that this victorious Christian will say to himself about the other, "He cannot tell me anything about this. He does not know the secret of victory. The Bible has not been opened to him by the Holy Spirit as it has to me. He has not the light that I have." And so the heart is closed to the criticism, and the man has fallen into the peril of being unteachable. And all the time the criticism that has come to him from perhaps an unenlightened Christian is sound and true, and God sent it to him for his own guidance and blessing.

May God deliver us, in victory, from this subtle danger of unwillingness to learn from those who may indeed not be as far along in the Christian life as we are. Why, a completely victorious Christian can learn from the criticisms of unsaved, unregenerate people! And often he ought to. The Victorious Life is no guarantee of omniscience, of infallibility in knowledge. Humility of mind, eagerness to know any and every criticism that any one may have concerning us, and then grateful acceptance of whatever truth there may be in that criticism (and there is pretty sure to be some truth in it), is our safeguarding against this peril of unconscious unwillingness to learn.

Sagging Below God's Will

After one has recognized the peril of being driven beyond God's will, there comes the peril of sagging below God's will.

We see that victory is all of grace; that no works of our own are needed to accomplish it or can possibly accomplish it. We rejoice that we have learned that we may "let God do it all," and he abundantly vindicates his pledge that he will as we trust him.

And now comes the peril of presuming on God's grace: substituting presumption for faith, license for liberty.

We used to think that the more we studied the Bible the more victorious we should be. We used to think that the more time we spent in prayer the more victory we could have. We see now that even these good works cannot accomplish our victory, but that simple faith in the sufficiency of God's grace is the secret.

Very well, then, we are tempted to think, we need not be so careful now to take the same amount of time for our Bible study, or for our prayer life, because "Christ is doing it all." And down into defeat we go the moment we have been deceived by that lie of Satan. True, victory is by faith; but faith must be fed; and faith cannot be fed apart from daily nourishment from the Word of God, and daily time alone with God in prayer. The new experience of freedom from the power of sin through the sufficiency of Christ should result in *more* time with his Word, *more* time with him in prayer, not less. We cannot know continuance in victory if we presume on God's grace and neglect our opportunities of fellowship with him.

Never, *never,* NEVER during this life dare any Christian neglect the written Word of God. A young Christian who had seen Christ as Victory and was rejoicing in the new blessings of freedom and power, was talking with a veteran Christian minister about it all. And this was the sound word the older man spoke: "Now keep close to the Word of God." And he went on to tell the younger man how, time after time in the history of the so-called "higher life" experience among Christians through the Christian centuries, one after another either of individuals or of groups of Christians had gone on to the rocks and down into wreck through supposing that they had, by Christ and the Holy Spirit within them, all that they needed, and could safely pay little attention to the Bible.

We must not sag below God's will, moreover, in the ordinary duties of life in our relationships with our fellows. Those who have found the joy and blessing of the deep things of God are often careless in keeping appointments with their fellowmen, careless about answering letters, careless about money matters—not involving honesty, but just exactness and thoughtfulness. The Christian who is trusting Christ for full victory dishonors Christ if he does not establish and maintain a reputation for being *utterly dependable,* in his contact with other human beings, *in every relationship.* Failure to keep an appointment on the minute, to be scrupulously exact in the

fulfilment of every small as well as large obligation, cannot be excused on the ground that God's larger interests overrule the lesser matters. There are no "lesser matters" with God. The Holy Spirit is a Person of orderliness, and punctuality, and efficiency; if our lives are not conspicuous for this it is because He is not really allowed to control. God keeps sun and moon, earth and stars, moving in dependable and orderly ways; should we not let him do as much for us who are members of the Body of Christ?

Complacency in Defeat

In every blessing there is a corresponding peril. In our knowledge of the marvelous blessing, for example, that our Lord will instantly forgive our sins and cleanse and restore us upon confession to him and faith in him, there is the peril that we may take sin too lightly: tolerate a break in our victory as though it were rather unimportant after all. Complacency in defeat is a peril of the Victorious Life. We would not say, doubtless, that we are willing to "sin that grace may abound" (Rom. 6: 1), nevertheless we may unconsciously fall into that perilous attitude. More than one Christian who has known Christ as complete victory will testify that, learning by experience the possibility of instant and complete restoration after failure, he began to tolerate breaks and failures in his life until they became the expected rather than the unexpected, the usual instead of the unusual; yes, even the habitual. Oh, there is tragedy then, indeed! And God may have to go deep with one who has thus played with God's grace before He can bring that one back again into habitual victory. Spiritual surgery may be necessary, of a kind that will cause an agony of suffering, before the cancer of "sinning that grace may abound" has been cut out. But, praise God, the Master Physician is ready and able for this, and after it has been done we shall praise him that it was done, even though we may have thought he had cast us off while the operating and the hospital treatment were in progress. But why should we make it necessary for him to do this? We need never lose our horror of sin, if in Christ we will see sin as he sees it, and hate it as the loathsome, hellish thing that it is.

Gross Sins

While there will come to the victorious Christian temptations to subtle sin, refined sin, sin on a seemingly very high

plane, the mystery of our sinful nature and of the wiles of the Adversary is such that even gross sin is one of the perils of the Victorious Life. We need not try to explain this; but history, both in New Testament times and ever since, abundantly declares it. There is something about the life of spiritual power and victory that, when broken into in the slightest way by unbelief, seems to expose one most terribly to sins of gross immorality and degradation. Those who have gone highest with the Lord can go lowest. Let us recognize this peril; let us confess this possibility of our utterly sinful nature; and then let us yield ourselves afresh to the mastery of our holy Lord, and trust him afresh for his sufficiency to safeguard us from this awful denial of his name and betrayal of our stewardship.

The lesson from this particular peril is that, after we have known the best Christ offers us, to accept anything less than that best for a single instant of time is to be in deadly peril. If we *should* slip in any slightest way, if we should find that sin has entered through unbelief in our Lord's sufficiency, let us instantly stop anything we are doing and take the time necessary to confess to him, claim his forgiveness and entire cleansing, and trust him at once for his complete restoration and victory. Satan would like us to think that because of what we may be doing just then for the Lord we must leave until later the matter of getting wholly back. If a failure has come toward the close of the day, perhaps after a hard day's work, when we are about ready to retire, the temptation will come that we are physically or mentally too weary now to think or pray this thing through, and we will get a good night's sleep and then let the Lord clear it all up in the morning. Deadly perilous is that. May God keep us from ever daring to go to sleep with unconfessed sin in our hearts, and in conscious loss of the victory that is ours in Christ. More than one Christian who has thus presumed on the grace of God has failed to let the Lord clear up everything in the morning, and has gone on into another day of defeat. *"Now* is the acceptable time" (2 Cor. 6: 2), not only for salvation from the penalty of sin, but for salvation from its power, and restoration into that salvation if we have faithlessly denied our Lord. "Make me to walk on mine high places" (Hab. 3: 19) is the only safe prayer and plane for the Christian who has ever known victory.

Longing for Past or Future

It is perilous to look back at our best blessings of victory in Christ as though those best blessings were necessarily in the past. This is an almost inevitable temptation, because the new blessings of victory when one first trusts Christ for it are so new, so unexpected, so overwhelming and more than satisfying. And we may look longingly back at those first hours or days or months, and unconsciously suppose that we can never again have just the rich blessing we had then. This is to deny the sufficiency of God's grace, it is to deny that our Lord *is* "the same yesterday, to-day, and forever."

And it is equally perilous to look to the future as the time when God's best blessings of victory for us are to be realized. God wants us to have his best *now*. To put that best either into the past or into the future is a peril that Satan will do his best to bring us into and keep us in. But the sufficiency of our Lord's grace, while it was true in the past and will be true in the future, is described by the Holy Spirit in the infallible Word of God as being in the present. "My grace *is* sufficient for thee," is his word (2 Cor. 12: 9). And the very name of our Jehovah-Jesus is "I *am*."

Relationship of Men and Women

May just a word be spoken here as to another peril, that we may have a sensible recognition of this and be safeguarded accordingly? It is as to the relationship of men and women in the spiritual life. In general, it is evident from the Word of God as to the marriage relation, and from experience and observation and common sense, that the deeper spiritual relationships between fellow-Christians should observe the same lines that the ordinary conventionalities of life insist upon: that is, that the deeper spiritual relationships should be between men and men, and between women and women, rather than between two persons of opposite sex,—unless indeed God is bringing together two such persons that their lives may be united in marriage.

Not that there should be any unnaturalness in this, or any unhealthy self-consciousness when men and women, older or younger, properly talk together or pray together about their Lord and their possessions in their Lord. But Satan as an angel of light may lead on through their spiritual fellowship two such persons into a spiritual intimacy and a spiritual dependence upon each other which is not of God, and which

can lead to unhappiness in more than one life, or real disaster.

Being Unhuman

Finally, let us recognize the peril of being unhuman—not inhuman, but unhuman—because of the depth and intensity of our spiritual life. Not to be "human" is not of the Lord. We are living not only a spiritual life, but a bodily life as well; and we are living among those who also are in human bodies, in a world of rightful temporal interests as well as eternal interests. Let us not make the mistake of so living that persons shall say of us, as they have of some, that we have a deep interest in others' souls, but none at all in their bodies. Let us be human. Let us be kind. Let us deliberately make it our business to cultivate certain secular, human interests, that we may have points of contact with the many round about us who know nothing of the spiritual interests that are so precious to us.

Some of the greatest spiritual leaders, some of the most blessedly used ambassadors of Christ, have had "hobbies," such as nature-study, music, or something else of that sort, which God has blessed to them and to others. Such a hobby keeps one in touch with the present-day wonderful world which God made. It gives one "bait" which he can use to catch the interest of another, and through that "bait" bring that other to Christ and to victory.

We are not to be afraid of healthy amusements of the right sort. If we go with a friend to see or play a tennis match or a baseball game, if we are watching or playing a game of checkers, let us not take it in such a way that every one shall see that it has no real interest to us, and we are just making a concession to the earthly interests of our unenlightened friends, and patiently waiting until we can give our time to the really worth-while things. This is not victory. It may sound harsh to call it asceticism and even priggishness; but that is the way it will seem to others, perhaps rightly so.

God wants to deliver us all the time from the peril of narrowness in the Victorious Life. If we have any musical ability, let us praise God for it and let us ask him prayerfully to enable us to cultivate that ability that he may use our music to his glory. And this does not mean that we shall play or sing only hymns, either. There is plenty of other music that

is not of the devil, and that God would use to keep us close to our fellows in a joyous, healthy way.

Let us be very careful, too, about social courtesies. Christian people whose life-interests are wrapped up in the deeply spiritual are often criticised for carelessness about the little courtesies and attentions of their social relationships with others. This must not be; it dishonors our Lord. The Christian who is trusting Christ for victory should not be one whit less careful than is the man of the world or the society woman about those little niceties of life that betoken good breeding, good manners, true gentleness, and unselfish thoughtfulness for others. "The King's Business" never requires discourtesy or lack of proper attentiveness to our fellows.

Moreover, let us not be deceived by letting the great needs of the outside world or of the church of Christ make such demands upon our time and energies that we are taken too much away from the loved ones in the home circle whom God has entrusted to us as our own supremely precious stewardship. Husbands or wives who have found Christ as their victory are often so eager to share this blessing with the greatest possible number that they unconsciously neglect the home,—the children or the married partner,—upon whom God would have them lavish their love and testimony and care beyond all others. Christians rejoicing in Christ as victory sometimes need to "learn first to show piety toward their own family," remembering that "if any provideth not for his own, and specially for his own household, he hath denied the faith, and is worse than an unbeliever" (1 Tim. 5: 4, 8).

I heard some one say this morning, "I do not want to go away from here." No, of course you do not; none of us do. Why don't we want to go away? Because we do not want to have the marvelous human fellowship of this conference, these prayer groups, these opportunities for Bible study together, come to an end. But they must come to an end, and the only substitute for what we are getting here is *daily Bible study, prayer, and witnessing.* We cannot be kept in the Victorious Life unless we are as careful about those things as about our three meals a day and the care of our bodies.

So, at any cost, let God (immediately, if you have not done it before coming here) so organize your life that there will be in it daily, habitual, stated times and ample time for feeding on God's Word for your own personal nourishment, and

prayer. Do not let preparing a lesson for Sunday-school take the place of that time. Preparing a sermon for preaching cannot take its place. In my editorial work I have constantly to remember that the necessary Bible study I do in my office in editorial work cannot possibly take the place of the quiet time I must have in my own life, just for myself, alone with God, when he meets my own personal, spiritual needs.

Have you ever realized that if you take eight hours a day for sleep, and of the remaining sixteen hours give one hour every day to this personal, devotional Bible-feeding and prayer, you are giving six and a quarter percent,—not of the twenty-four hours, but of your waking hours only, to that which is the most important thing in your life, and ninety-three and three-quarters per cent to less important things? A person who gives an hour a day is considered to be doing very well in this matter of daily Bible feeding and prayer; yet that is but six and a quarter percent of the waking hours. If we give two hours a day to God, we are giving twelve and a half percent to the supreme thing God asks us to do, and eighty-seven and a half percent to other things.

These percentages may challenge us to ask God what percentage of our waking hours he wants us to give him in daily Bible feeding and prayer. There is no rule as to this. I believe the morning time, before breakfast, alone, is the best time. The Bible is filled with the record of saints who have given that time, and of the Lord Jesus Himself rising up early in the morning and going out to pray. That surely is the best time if we can manage it. Some cannot. It may be impossible, with home duties, to put the quiet time there; but I am sure it is not impossible for any human being to put it in some time during the twenty-four hours.

Even our stated time may be cut into by circumstances beyond our control; and even if we should neglect it some day, we must not let Satan tell us we cannot possibly have the victory that day that we would have had if we had had our quiet time. That is another lie, because our victory, after all, depends on personal faith in the Lord Jesus Christ. If we have failed to have our Bible reading and prayer as usual, let us commit that to the Lord and *trust him for victory for that day*. He can give us full victory; but he cannot maintain victory day in and day out, week in and week out, when we habitually neglect what he has told us we must do. Victory is by faith, but faith must be fed.

In addition to our daily Bible feeding and prayer there must be continued witnessing. We must continue to witness to our Lord Jesus Christ if we would have the blessing continued in fulness in our own hearts,—or rather, the Blesser reigning in his fulness. Witnessing is Christian service. Every form of Christian service is witnessing in some way. We are not to force it. I do not believe the Lord wants us to button-hole people promiscuously and ask them if they are saved. We are not to be anxious about it; but we are to hold ourselves in sensitive readiness to hear the Holy Spirit whenever he says, "Now speak to this one."

The Victorious Life is the only all-round life on earth. It is lived by body, mind, and spirit: in all three victoriously: and it touches our fellow-beings at proper points of contact with their bodies, minds, and spirits.

We shall need to be ever and always on our guard, sensitively awake to the approach of the enemy in all the thousand-and-one ways by which he will seek to find a cleft in our armor. But—and here is another peril to be avoided—we are not to think more of Satan than of Christ. We are to recognize the terrible reality of Satan; we are to study the Word of God about our Adversary, that we may know all that God wants us to know about him; and then we are to look away from Satan unto Jesus; for "amid all these things we are more than conquerors through him who has loved us," and "to God be the thanks who in Christ ever heads our triumphal procession, and by our hands waves in every place that sweet incense, the knowledge of him" (Weymouth, Rom. 8: 37; 2 Cor. 2: 14).

I. KNOWING GOD

By the Rev. Howard B. Dinwiddie

THE purpose of our coming together is that we may get a simple and clear understanding of the secrets of God's Word about his use of a worker for his work. There are certain simple principles in the Word of God, which I think will become as apparent to us as that two and two make four, which underlie all of God's workings through Christians.

1. *Knowing God Through the Word.*—If we are going to work with God, the first thing of importance is to know him.

It is important to distinguish between knowing truth and knowing God. You cannot know God without knowing his truth, but you may know God's truth and not know him. You will find in the twenty-third chapter of Matthew, Jesus' words about people who are the least esteemed professors of religion, the Pharisees. They knew truth, and Jesus said, "Listen to them, obey them, but do not ye after their works: for they say, and do not."

There is a contrast to that, in 1 Corinthians 8: 1-3, in a very strong statement: "Knowledge puffeth up, but love buildeth up. If any man think that he knoweth any thing, he knoweth nothing yet as he ought to know. But if any man love God, the same is known to him." Here is the contrast of the one who knew and loved God and the one who merely had knowledge. The Pharisees knew truth and taught people truth. Others know God and it is known of them that they *love* God. The manifestation in one life is teaching; in the other love. We do not win men simply by convincing them.

Dr. Arthur T. Pierson, telling of his experience as he came forth from the college and seminary with the training and equipment which God had given him, said he thought he could convince the world, and that he had to unlearn that, and learn that he had to *win* the world. And that we do by love.

Mere knowledge of truth produces self-consciousness. The works of the Pharisees were done to be seen of men. To know God produces Christ-consciousness. Let us learn to regard the approach of self-consciousness as the approach of Satan, whether it be to think well of self, that we know something, or that we are something (Gal. 6: 3), or whether it be depression or discouragement. Christ-consciousness fills

our minds, kindles our faith, inspires our worship, fills our hearts with love, turns our face to the Master, and when we go to the world, men get a reflection of his beauty and his majesty and his glory.

Again mere knowledge of truth produces pride, while knowledge of God produces humility. You can know truth and know you know it, and make yourself very offensive. Truth is the gateway to knowing God himself, and if we stop in the gateway, then we are nuisances, and people wish we were not around, but the knowing of God produces humility.

There is a great example of this in the acts of the Apostle Paul, as an example of the other, in the Pharisees. Paul was a man of mighty intellect; of tremendous logic. He was endowed with great personal magnetism. He had executive ability. He had rich stores of knowledge. He was a man of keen discernment, quick to grasp situations, a man among men. If he had been a man of the world he might have been one of the great men of secular history.

This Apostle Paul, one day, met some one else, the Lord Jesus Christ, and his vision of Him changed his name. "Paul" means "a little one." He was not any less than he had been, no power was diminished, no faculty was dimmed; rather, his powers were tremendously enhanced and his faculties developed by the power of the Holy Spirit.

He had taken a new standard of measurement, and that standard was not his fellow-men, above whom he towered, but his Lord, whom he saw on the way to Damascus, and he called himself properly "Paul," "a little one." If you and I do not start there, whether it be for the day's work, whether it be to conduct a meeting, whether it be to deal with a soul, with a consciousness of the utter folly of our attempting to do in our wisdom, our skill, our strength, what God can do so infinitely better, then we have not learned the first secret of being used of God. We will go forth to try to do divine work in human skill, with human power, instead of trusting the One who alone is able to save.

2. *Knowing God Through Prayer.*—Here is another practical aspect of this. When you pray do you meet anybody? How do you know you do? Suppose I told you that I had some business about which I wanted to see President Harding, and that I was going to Washington to present my petition. If I went to Washington and came back to this group, and you asked me if I had met the President, and I should

answer, "Yes, I must have met him. There was an appointment made. His secretary told me to open the door and go in. I went into his office, and he must have been there. For I had a letter from the White House telling me my petition was granted, so I must have met the President." If you asked me what impression I had of him and I could tell you none, would you think I had met him?

There are two ways of going to prayer, one to get things, the other is to go to meet a person. Both are proper, but one is infinitely higher than the other.

What would be to you proof that I had met President Harding? Let me ask you the question frankly and with deep earnestness: Do you form any impression of God when you go to prayer?

If you do not know what it is consciously to meet God himself in the time of prayer you must know, for your work will be a work void of power until you do. You may be earnest, you may be full of good works, you may do his works, but you will not be doing it with a vision of the One who sent you. Read the book, "The Preacher and Prayer," by E. M. Bounds. The writer of it is with the Lord now, but he met Him before he went there. Also read a little booklet called, "The Practice of the Presence of God," by Brother Lawrence. Read that and see if you can learn what that man is talking about.

Dr. Arthur T. Pierson said that many people rush into the presence of God with their petitions and rush out again, and form no impression of the person they are supposed to meet. We do not deal with any human being like that. We need to be still before the Lord. We cannot speak with a troubled mind, or a heart that is full of the things of the world. We need to be quiet. We cannot hear if our minds are distracted or filled with other voices.

The man who, of all men living, has been the greatest blessing to me in my own prayer life, told me that he had found it vital to him to give as much, or more time to worship, than to petition. That man is not a mystic. Perhaps no other man living has made a mightier and more signal contribution, under God, to the tremendous advance of missionary work than he. He told me: "I find two things happen when I go to prayer and wait to realize something of the Person whom I am going to meet. Many of the requests I had thought to ask I am ashamed to ask; I see what I had wanted was al-

ready mine; I am ashamed of the pettiness of other requests, and ask for vastly more than I had had any intention to because I realized the Person with Whom I was dealing was God, and what God wanted to do, and what God could do."

Our first necessity is to know God, and the measure of our prayer life will be the measure of our fruitfulness in service. By "the measure of our prayer life" I do not mean the volume of prayer. We can ramble all over the earth and get nowhere. I mean the scale of our asking, the boldness of our asking,—not boldness through human presumption, but boldness through the vision of the omnipotent One whom we meet, through the vision of the God of yearning love.

Many prayers that we pray for souls God has been waiting for. He has been yearning for some one to become interested enough so they will pray for them and for a revival. Some have an utterly false conception of praying for a revival. We do not have to persuade God to change so there may be a revival. He is always ready. He longs to bless men. He is not willing that any should be lost, but that all should come to repentance. It does not take a protracted besieging of God to get him into the giving frame of mind. He does not have to be catered to so that he is satisfied that we have paid sufficient respect to him, before he will give what we ask. It is not that he has to be besieged by any especial number of people. What we need to do is to know the One to whom we pray, and make our prayer time a quiet time in which we shall not only bring petitions to God, but shall become reverent before him, and God himself can lay upon us the impression of his will, and give us a new impression of the greatness and the love of His character.

3. *Knowing God's Pre-eminence.*—Paul's life was transformed when he took his measure by a new standard, and became "the little one." This carries us on to the aspect of knowing how to work with God. The next thing is the proper relationship with him. Paul has given us some wonderful words that bring out the principle of the worker's relationship with God.

What does he call himself in the first verse of the first chapter of Romans? "Servant." The Greek of that is "bond-slave." Among the Jews, as you will find in the twenty-first chapter of Exodus, there were two types of slaves. One could serve only seven years and then he had to be set at liberty. But if a servant came, at the end of seven years, to his

master, and said, "Master, I love you. The associations I have formed in your service are associations I do not want to break. I want to be your bond-slave," the master would take him to the judges, and they would take him to the door of the house and bore through the lobe of his ear with the awl. Then he was a bond-slave, and never went out of servitude again.

That is what this mighty man, Paul, this leader among men, did; he became a bond-slave of Jesus Christ. Did he lose anything by it? Did he have to lay aside the powers God had given him, on the shelf, in self-sacrifice, so they would wither up and pass away? That is an utterly false conception of servitude. On the other hand, were not his powers intensified and increased? That is the true conception of servitude. The powers and gifts with which God has endowed us do not become less. God is not foolish. He gave us these for his divine purposes and his divine glory, and they will never reach their fullest development and we shall never have the fullest satisfaction and enjoyment in them until we are in proper relationship with him.

Paul was a bond-slave. There are two things involved in that. Whose servant had he been? Satan's! As he expressed it in the sixth of Romans, "a servant of sin." What is sin? John gives us a definition of it in three words: "Sin is lawlessness" (1 John 3: 4).

That is how the trouble started in the garden of Eden. Adam and Eve were given a command of God. Satan came and said, "God is trying to rob you. You can get somewhere in life if you do what he tells you not to do that you could not get otherwise. God is holding back something from you." They did not believe God, they believed Satan, and they went into lawlessness, out from under God's command. There is only one trouble with all the world. The trouble is that people are out from under God's control. That is sin.

Paul had been a servant of sin, and he now became a bond-slave of Jesus Christ. That involves separation from the other. You cannot serve two masters, "no man can serve two masters." It is impossible for us at any particular moment to be obeying the impulses of sin and the will of Jesus Christ. Christ never uses us for sin; he cannot. He is God the Son, holy in his being, righteous in his works, and we are either servants of sin, as Paul so plainly presents in the latter part

of the sixth chapter of Romans, or servants of Christ. We cannot be both at the same time.

The first decision we have to make in our relationship to God is not only to know him, but to become a bond-slave. How many masters could a bond-slave have? One. We have to face that question, and I give it to you as a practical suggestion for dealing with people who come to you with problems. You will find that ninety-five per cent. of the problems people want to talk to you about will be settled if they surrender to Jesus Christ. Get them to surrender first, and then discuss the problem afterwards. If I had had a little more wisdom I would have saved myself hours and hours of interviews. I would talk with people about their problems, and they would talk them over and over, and the reason they could not understand was because their wills were not laid down. Sometimes they did not want to understand.

Some people have light and do not like it, and want new light. I have met many of them. They have light, and it means walking down the road, and there is something down the road they do not want to face, some one at the turn of the road, and they do not want to go that way. "Oh, won't you please pray for me that I may have light?" they plead. You talk to them and they will tell you they had light.

Where does the credit go for a bond-slave's work? To the master, all of it. He is the one who really does it. One of the subtlest things in the world is pride. Pride can come when God has used us and we know it, and somebody comes up who has been blessed because God has been pleased to use even the instrument of human personality as his channel, to say what he thinks about it and how appreciative he is. If you receive that to yourself and take the glory to yourself and do not pass it on to the One who alone can do that work, that instant you are in trouble.

A woman came to Mr. Spurgeon after a meeting and said, "Oh, Mr. Spurgeon, that was a wonderful sermon!"

"Madam," he answered, "you are too late. The devil has already told me that."

It is a marvelous thing to know that God is doing through our lives what only God can do, what is utterly impossible for a man to do. For no human power can produce spiritual life; no eloquence of men, though God may use the eloquence of men; nor logic of men, nor capacity of men to accumulate stores of knowledge. It is the Spirit of God using these

things and working through these things that produces spiritual life. We can feel profoundly grateful, but our place is the place of the "little one" in the presence of One who did it, and we can thank him from the depths of our hearts that he is working, and rejoice in it, and glory in it, but knowing all the time that it was he who did it.

4. *Knowing God's Plan.*—Who is responsible for the plan for our work? Should we go to God about our housework, our schoolwork? I want to give you the most wonderful verse, a verse that has been of unspeakable blessing to me in my own life. I wish we would memorize it, for it is the framework of our whole Christian service: "For we are his workmanship, created in Christ Jesus for good works, which God afore prepared that we should walk in them" (Eph. 2: 10, R. V.).

Let us notice two or three things about that verse. The first thing is that we are his workmanship. God has made us, he knows our powers, our particular dispositions, our tastes; He gave them to us. He knows what we can do, he knows our preparation. We have been made by him. The second thing is that He has for us a definite purpose for definite good works. One person cannot do another person's good works. Do not try to copy anybody else on earth. Remember this, God has made you for good works. Then, again, the third thing is, he has made the good works for you, and they fit. He has a perfect plan for your life, making you with your gifts and powers and talents, making the good works, and they fit perfectly.

That was one of the most wonderful things to me, to find that in God's Word. I exclaimed, "What a relief! I have been taking a dip at this thing, and taking a chance at that, and taking up this line of service, and haven't gotten very far; but God himself has a plan for my life, and anything God makes is perfect. That plan takes into account all of my ambitions, all of my powers, my personal disposition, every gift I have, and, glory to God, he has made a plan that just fits me." It is utter foolishness for us to make our own.

How are you going to know the work for which God has prepared you? You are going to ask the Lord what to do, and then when someone comes and says, "Do this," will you do it? Some people get leadings by taking God's Word and saying, "Now, Lord, give me a verse." I heard a tale of one woman who tried that. She asked the Lord what to do. She

opened her Bible and read, "Judas went out and hanged himself." She thought that was not very good, so she tried again, and read, "Go thou and do likewise." She was sure things were not working right for her that day, and she tried again, and read, "What thou doest do quickly." God has given us his Book, and we can use it, we must have it to know God's will; but we cannot use it as a book of magic, it is not that.

Great principles in the Bible tell us how we may know God's will. Just now we want one particular verse. "If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him" (Jas. 1: 5). To whom does that verse apply? To all that lack wisdom. But we sometimes forget that we lack wisdom, and we do not go to God, and then trouble comes. How often should we go? When we lack wisdom is the time for the bond-slave to report for orders. It is not the slave's business to decide what the master would like to have done. If I hire a man I do not want him to do his work. I want him to do mine. If he gets to the end of my directions I want him to come and let me tell him what to do next. That is why there must be in the bond-slave constant dependence upon the master. It is not only our only safe guide, our only safety, but it is the only way in which God can possibly do the mighty things he wants to do through our lives. It is the condition of unbroken dependence upon the will of the Father. If we fail in this we have violated our contract with him when we went to the door-post and had the awl bored through our ear for love's sake. We are to be the bond-slaves of love. Christ never coerces one single bond-slave among his children. Some one has said, "He conquered the world; he conquered the flesh; he comquered the devil; he is waiting to conquer his own."

II. THE CALLING AND SENDING

By the Rev. Howard B. Dinwiddie

A MISSIONARY from China in an address said that Saul of Tarsus was blinded. On the road to Damascus he had a vision of a face. After that he traveled many years, saw wonderful sights, viewed the great achievements of mankind, met great men, but we search his writings in vain to find any trace of them. He was blind to but one, the Lord Jesus Christ, and his writings are filled with that person.

In the opening verse of Romans we have Paul's new proportions, in his name. We have his new relationship in his title, "servant of Jesus Christ." What are we told next about him? Paul was called "to be an apostle" by his Master.

The word "apostle" means "one sent forth." I heard Dr. James Burrell, of the Marble Collegiate Church of New York City, give an address, one time. He said, "The whole Christian life is summed up in two words, 'come,' and 'go.'" That is true. We come to Christ as Saviour; we come to him as Lord, and we go taught by him, in his plan which he has made.

Sent out by his orders, with his will behind us, with his authority behind us, the result is certain achievement for the obedient bond-slave. As David expressed it in the First Psalm, of one who is so linked with the Lord, "Whatsoever he doeth shall prosper." Let us never set down barrenness of fruit in our life, lack of results in our work, or confusion, to any lack of perfection in God's plan. God intends what he plans for us to come to pass. That is His purpose. He is behind us in it with all of His resources. When the Master said, "All power hath been given unto me, in heaven and on earth, go ye therefore," that links the weakest disciple, of the least gifts, with all the enduement and mind of God.

It does not make any difference what our task is, if it is His task; we have behind us the certainty of God. "For it is God that worketh in you both the willing and the doing of His good pleasure" (Philippians 2: 13). When we are delighted with the Lord (Psa. 37: 4) the Holy Spirit lays upon our hearts the will of God. We become one with him, we are called and then we are sent.

In the book of Exodus is a very simple and very beautiful

picture of this. Upon Moses God pivoted his work for Israel in the Old Testament days, as he pivoted his work for the Gentiles on Paul in the New Testament days. There is a beautiful picture of how God called Moses at the burning bush after forty years of discouragement, after he had tried to do God's work. He had a premonition, possibly, or perhaps something far deeper than that, of God's life work for him, but he went out in human energy. He had only a social service vision in those days, and it failed. But the same Moses later knew that there was a day, an hour, and a place where he met God himself, and that God had spoken to him and sent him forth. That was the background of his whole life. He knew he had God's life-work for him. It was more than the background for his whole life, it was the precedent for his whole life, for that experience in the second chapter of Exodus was repeated.

When Moses had a part to perform in this life-work the Lord said, "Go and do this," and Moses went and did it. Often it worked out differently from what Moses expected. He went to Pharaoh, and Pharaoh did not meekly bow; he did the opposite. He went to the children of Israel and they bowed at once, but when Pharaoh began to oppress them, they turned upon Moses and abused him. Then what did Moses do? He went back for orders. He had done what the Lord told him to do, he had spoken to Pharaoh what the Lord had said, he had spoken to Israel what the Lord had said, and he went back again, and the Lord told him what to do next.

If you and I get that secret, we shall find life a marvelous thing. Go to God and find out what he wants. Do it, and then go back and ask him what next. There are two vital things in the relationship of the worker to the Master; one is the call of God to the life-work, and the other is the continued going of the worker to the Master for orders day by day, hour by hour, and task by task. That ought to be a very practical thing.

Moses might have made a great deal of trouble if he had attempted, when he had exhausted God's orders, to use his best judgment. He might have said, "I will have to get this campaign organized and carry it on with a vengeance. We need more organization in this matter." It is remarkable how, in the book of Exodus, the figure of Moses towers above the whole nation of Israel and of Egypt. God placed just one individual, a human agent, right in the forefront of the whole

book. It is the story of redemption, but the emphasis of that story of redemption is the human agent used by God. The main dealing was between Moses and God. He did what he was told to do, and then he went back and found out what next, and God used him as one called and sent.

Should we not consider this question personally? Where are we to-day in our life-work, and why are we there? Did we just drift there, just carried along by the tide of circumstances, just pushed about by the winds of chance, just carried about by the whim of some person? We say, "Oh, I have had a vision of a life-work for God. I will go and do it." Then somebody says, "Oh, I wouldn't do that," and we say, "No, I won't do it," and we sit down where we are and never progress a step farther.

The first time I heard Charles E. Hurlburt of the Africa Inland Mission speak, a few years ago, his addresses were all on one subject, "The Will of God." He said that if Christians only knew the will of God we should not have to make an appeal for missions, we should not have any trouble, there would be enough missionaries and enough money to evangelize the world.

If you and I have met God for our life-work we know it. We may be doing a thousand good things, be full of good works, church works, but there is one plan God has for our individual life. You cannot copy another person's work. He has a place for you, each one of you, and a plan for each one of you, and you need to have a time of meeting with him to know what he wants. Not just influenced by this person or that person,—taking full knowledge of their opinion, open and teachable to every person who has a real contribution or important suggestion to make, but knowing that you have met God for your place in life, and you are where he wants you.

I wonder how many of us know that this afternoon, "I am in my life-work where I am by the will of God"? I know there was an hour when, in the quietness of communion God and I met, and he laid upon me, as my heart was cleansed and was yielded before him, the compelling conviction of his will for me. Lack of this is at the foundation of ineffectiveness in Christian service. People have not been called, and not having been called they are not sent. Doing a thousand good things, just as other people, but not having in their lives the potency of the divine purpose and the certainty of the divine achievement.

Have you had such a time? I mean a time when you came to the Lord alone for one purpose, "Lord, what do you want of my life?" and he showed you. Take the foreign field, for instance. A great many people say they are willing to go if the Lord wants them to, and they never find out, never report for orders. What business have we to stay home if the Lord does not tell us to? What business have we to go if the Lord does not tell us to? Many never know, they drift. The world is full of drifting persons, blown here and there by people's opinions, and influences that come into their lives. They do not *know.*

Suppose you had many bond-slaves and they did not show up in the morning for the day's work, and the next day they did not come around, and you wanted to assign the tasks, as well as their general duties, so that you could plan out the conduct of your affairs. What would you do? Would you get much use of them?

God has a call. Let us each one of us make it our business, if we do not know, not to leave these grounds until we know what his life-work is so far as he wishes to reveal it to us at this time, and then day by day do the same thing about the tasks, "Lord, what do you want done to-day? I have a thousand things crowding in on me, business decisions to make, a half dozen people I should like to see about their salvation, duties in the home. I cannot do them all." Why not let the Master tell you? Find out; do not be in doubt.

We find one other thing in this first verse of Romans. Paul said he was separated unto the Gospel of God. He was called to be an apostle, called, and sent forth. His specific work in life was what? Preaching? Are only the preachers separated unto the Gospel? No. Some people have the impression that the preacher is the only one to win souls to Christ, and make the Gospel known.

A young pastor went to a new church for the first time. He called on one of the deacons of the congregation to pray. That deacon thought he could not pray in public. The pastor had called him by name, and he bowed his head, waiting for the prayer to be spoken. The people knew this deacon would not pray in public, and they bowed their heads, and were listening to see what was going to happen. The deacon knew it, and was very much embarrassed, and blurted out what he otherwise would not have done: "Young man, that is what we hired you to do."

Some people have that impression,—that only certain folks are to give the Gospel,—and they say, "If the pastor were here he might help this soul." "Ye are my witnesses," the Lord said. How many are witnesses? All believers. "Ye shall be witnesses unto me" (Acts 1: 8). "Go ye into all the world and preach the Gospel to every creature" (Mark 16: 15). "Ye are the light of the world" (Matt. 5: 14).

It is only through human words that men can know of Jesus Christ. It is a marvelous thing that God has depended his entire plan of salvation upon human words. It is only through the words that are written and spoken that men can know. That is not the only way in which we give forth the Gospel. We witness by the life. If a Christian is living in sin and he meets another individual who is deeply defeated by that kind of sin, do you think he will have an effective testimony to give? No. And more than that, people will not be won to such Christians. The great tragedy of to-day is that the world is looking at the church (I am speaking in general terms), and the world does not see that for which its heart hungers.

Mr. Rader gave me a hint a few years ago. He said, "Dinwiddie, deal very compassionately with the Christian Scientists. A lot of them are hungry for something they did not have in the church, and they get this false thing." He gave me the experience of one woman he had dealt with, who had come to Christ.

I remembered his injunction, and less than six months later I was talking with a teacher of New Thought. She had been brought up in a Protestant church, where no profession of faith was required, and no distinct crisis of conversion, and she told me how heart hungry she was in her own church life. She went to her pastor and he made light of her and said, "Oh, you are blue. Just forget it. Go off out of doors in the country in the fresh air and you will be all right."

She went on year after year, and finally she found New Thought. She gave me the whole rigmarole of New Thought. I looked at her "spin the wheel," and when she got through I asked her if she believed the Bible to be the Word of God. She said, "I do, but I don't know very much about it." She was honest.

I said, "Suppose the Bible shows that all that you are hun-

gering for you can have, and more than you at present realize, you can have also. Do you want it?"

"Indeed I do," she replied.

"Then, suppose," I continued, "that this Word shows that this way in which you are trying to get satisfaction is not of Him? Would you leave it and take the right way?"

"I certainly would," she agreed.

What had happened in her life? She had never seen in the lives of the people around her that for which she hungered. Then came this false thing that Satan held up before her, and she had no one to teach her the Word, and she went out.

God has called us, not to be just talkers of the Gospel, but to be witnesses of the Gospel. In Romans 1: 17 we see two aspects of the Gospel bearing upon this point. One is a life that is righteous, or made right, with the righteousness of God revealed through faith. That is the aspect of the Gospel for a person's past, when, through faith in Christ, the entire past is made right, and we are clean before God, and have the righteousness of God. In the other part of the verse we find that not only does his righteousness come through faith but to faith, and this part relates to the present: "It is written, The just shall live by faith." Who are the just? The righteous ones. Who are righteous? Only those who have been made righteous by faith. What about them? They are to live by faith. This is the Gospel for the present, living by faith in Jesus Christ.

That is what the world is looking for, the Gospel for the present. It has been cut out of a great deal of teaching to-day. The forgiveness of sins is taught, and taught very generally, —that is a provision for our past. God forgives sins committed. It is a marvelous, glorious Gospel, the forgiveness of the past. Christians also believe there is to be a Gospel for the future; that some time when this life is over they will get to heaven and there will be a glorious time.

In between there is the Gospel for the present. Many know nothing for the present. They do not see the power of an omnipotent, indwelling Christ to keep a life and fill it with his glory and his power and to show forth his beauty. Is that not true of the great rank and file of God's people? Many of them are struggling and trying by their works and their efforts to produce the fruits of the Spirit, conscientiously, whole-heartedly, trying to do it, but God wants us to have a Gospel for the present, a Christ who possesses, that we, having

been made righteous through faith and cleansed by his blood, trusting in him and looking to him, will show to the world that what we are talking about is true, because there is being revealed in us the evidence of an indwelling Christ, of his keeping power, of his transforming power.

How many people are separated to the Gospel? Do you know that God has one supreme and sovereign work in your life, that you should be giving forth the Gospel? Do you think everybody is called to be a witness, including yourself? How much of our time should be separated unto the Gospel, only the time you teach a Sunday-school class? No, the whole life. How much of our time should be separated as the Master calls us to speak the Gospel? Every bit of time he makes possible.

III. THE PRACTISE OF PRAYER

By the Rev. Howard B. Dinwiddie

WHY to Pray—In a modern hospital there are three checks kept upon the health of a patient. Every day the nurse goes to the patient to observe his temperature, his respiration, and his pulse. Prayer is the respiration of the spiritual life. It is an indication of your spiritual health. If you do not pray you are sick. If you neglect prayer for a number of days you are an invalid. If you have chronic failure in prayer in your life you are a paralytic. You must pray.

The Master said, in John 15: 7, "If ye abide in me, and my words abide in you, ye shall ask." You cannot help this. Prayer is just as instinctive to the healthy Christian as breathing is to every one of us. We cannot live without it.

There are two parties to prayer, man and God. Prayer is communion, where man meets God, otherwise there is no prayer. The disease that hinders prayer is sin. The guidepost to prayer is Calvary. In Proverbs 28: 9 there is a very significant phrase showing how God regards a certain type of prayer. These are His words: "He that turneth away his ear from hearing the law, even his prayer shall be abomination."

Sin is the disease of which the lack of prayer is a symptom. The only reason we do not enjoy prayer is because of sin, and when we see the symptom in the life there is just one prayer for us to pray, "Lord, show me the disease, that it may be removed." David said, in Psalm 66: 18, "If I regard iniquity in my heart, the Lord will not hear me."

If you tell me, any one of you, what your prayer habits are, I can tell you what your spiritual life is. If you tell me what your prayer habits are I can tell you what your power is in your Sunday-school class, in your Young People's meeting. I can tell you what your power is in your home, I can tell you what your exhibition is in your life, whether the Lord Jesus Christ is keeping your temper or not. I can tell you whether your heart is satisfied or not, because prayer is the link of man with God.

I give out a breath, I take in another. If I did not take in a breath I would die. If we give out our spiritual lives and are not receiving from God, our life is diseased and im-

potent because we do not have the intake that we must have to stand and to carry on our lives.

If you do not love prayer you do not love God. Prayer is meeting God. You may want many things, you may want blessing, you may want gifts, you may want success in life, you may want success in Christian service, you may want many things, but you do not want prayer because you do not love to meet Him, and that is a sign of disease. The Apostle John tells us that it is only sin that hinders fellowship, in the first chapter of his first epistle.

We have need of prayer first of all for purification, our cleansing from sin. As we look back in the accounts of older saints we find they had a practice of waiting before God for the searching of their life, that he might show anything that had come between God and themselves. We are in a very dangerous state in our Christian life if we do not realize the need of that constant attitude of the waiting upon him that he may show us the disease in our life, and that that disease may be removed, cleansed by him and his healing may come.

2. *How to Pray.*—Many people, as they go to prayer, want things. Some people want to succeed in business. Some people want to get out of trouble. Others want to achieve one desire or another, that seems to them a good thing to have in life, an ambition to be gratified, something that pleases the eye, something legitimate or illegitimate. We want things. We can never get *things alone* by prayer. We must get God. Prayer is the intaking of God, the meeting with God. We receive him into our lives, into our minds, into our thoughts, into our wills, and He brings with Him all His mighty fulness and power.

"In Christ dwelleth all the fulness of the Godhead bodily. In Him ye are made full." We cannot get peace alone. Many people long for peace. We can have peace only by union with Christ. We cannot receive power of itself; God cannot trust us with power. If we had divine power we would wreck the world, we would wreck our homes, we would wreck our friends. We have power only as we are linked with the One who is able to control power, only as we have Him. God takes us and gives himself.

There is cost in answered prayer. Many people think it is a marvelous thing to have prayer answered. It is. It is a wonderful thing to have, in a person's life, the working of

the human mind. Think what can be accomplished by that. Then think of the working of God's power and what God can do in a human life.

In a class, a few summers ago, we were talking of this. A woman was there over seventy-three years of age, and she felt that her time of service was gone and she was open to an honorable retirement in life. We were discussing what God could do with a human life. Not what our limitations were, but what it was possible for God himself to do with us if He possessed us. She rose at the end of the class, and said, "I see that it is not my feebleness that counts, nor the fact that I have lived many years and my powers are waning, but I am his that God may use me, and I believe he is going to use me to win souls to himself."

Let us read a few verses on "the cost of prayer":

Hereby perceive we the love of God, because he laid down his life for us: and we ought to lay down our lives for the brethren.

But whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?

And whatsoever we ask, we receive of him, because we keep his commandments, and do those things that are pleasing in his sight.

And this is his commandment, That we should believe on the name of his Son Jesus Christ, and love one another, as he gave us commandment. (1 John 3: 16, 17, 22, 23.)

There is the cost of answered prayer. Do you want your prayers answered? Do you want your relatives saved? Do you want your church revived? Do you want your town quickened? Do you want some person in whom you are interested loosened from the power of Satan? Do you want God to bless the people for whom you pray? You may have every prayer answered, when there is love that gives all to God, when there is the output of prayer, not only in the purification from that which hinders God, but the output of the whole life. Give yourself to God. He says if you do that—believe on his Son, give yourself to him, you can have anything you want. If you believe on his Son and love one another so that you lay down your life and do not withhold anything that you own, then you will find that to the little thing you give, to your little life, to your powers that are so insignificant in comparison with God's, to them will be

added the resources and might of God himself. That brings certainty into the life, that brings achievement into the life.

3. *When to Pray.*—When should we pray? Paul said, "Pray without ceasing." Paul said in First Timothy 2: 1, pray "first of all." The Master gives an example of that. We find his prayer life a wonderful study. In the first chapter of the Gospel of Mark, he had been healing the people. It was a thrilling time. The whole city crowded the streets and packed the doors, and they saw people that were incurable raised up by the miraculous power of God. The eyes of the blind were opened, and the lame were walking, and the deaf hearing, and the dumb were praising God with loosened tongues, and those bound with evil spirits were set free. What did the Master do at that time? We are told, "Rising up a great while before day, he went out, and departed into a solitary place, and there prayed."

That is the time for prayer, the first hour of the day. Do you do it? That is a symptom of your spiritual life. Are you weary? True, you may be weary, but if you do not pray you are sick, you become more sick, you become powerless, you are unable to meet the problems of the day, you are unable to bear witness for Christ because you cannot live the Christian life. There is only one person who can live the victorious life and that is the Victor, Jesus Christ, and only as he possesses us, and only as he imparts himself to us, and only as he manifests himself through us, is there victory in the life. We need to begin with him at the first hour of the day.

You are going to be tested on this, doubtless many of you have been. You say, "I am awfully tired." That may be true. "I really think I need the rest." That may be true. You may be tired, you may need the rest, but more than you need your rest you must have prayer, *you must do it.* You cannot be a healthy Christian, you cannot be a safe Christian, you cannot be a victorious Christian, you cannot be protected against the powers that are going to come against you that day, if you do not begin your day with prayer, because that is your link with God, that is your intake of God for that day.

If you do not have a desire for it that is all the clearer indication of your need for it. Find out why you do not desire it. Go to God and say, "What is the matter with me that I am not healthy, that I am not natural?" And he will

remove the cause, the thing is judged and put away. You will want to pray, you will want to meet the God who cleansed you and gave you the new influx of joy, with the knowledge that he has cleansed you and there is nothing between you and your Father's face. There is no joy on earth that can compare with that, the joy of knowing you are cleansed, clean in the sight of God. There is no luxury on earth that compares with the luxury of being searched by the lamp of the Holy Spirit of God and knowing you are clean—not because of what you are, or what you did, but knowing you are clean because God said he would cleanse you and God has kept his word.

A primary thing is to give the first and the best of the day to prayer and make a start for the day.

4. *The Attitude of Prayer.*—Let us remember this, too, prayer is not merely a matter of petition. Many want *things,* you know, things, things, good things, desirable things; but God never gives people things alone; he gives them himself. He gives them Christ, and all spiritual blessings are in Christ. We need to have him, his power, his wisdom, his protection, his provision, his guidance, his discernment.

He never equips us as a storage battery so one can say, "I have the victorious life now. I can start off and live as I please. I am fixed all right. I am fine. I have the victorious life!" No you have not, unless you have him. In every mention of victory in the New Testament you will find the name of Jesus linked with victory. You never have victory unless you have union with him. The minute you break that union victory is gone. Prayer is your link, and you must pray without ceasing, constantly looking to God, constantly realizing your helplessness. We will be tempted. Every morning we need the realization of the fact that you and I have the devil to confront, who is mightier than we are, fiercer than we are, who has a world that glitters, and light to shine in our eyes to confuse and bewilder us. Our feet are not prepared for this, and we are not able to meet any of these things. We need to realize that every moment of every day we are utterly weak, utterly unable to meet any situation, either of things to resist or things to be done. We must have prayer.

5. *A Testimony to Prayer.*—I want to give a testimony about prayer. Last October Mr. Legters and I sailed from the United States on our second trip to Central America.

The matter had been prayed over for months, and we went to find God's will. We seemed to have indications of his will, and we went. We went through storm and flood. There were very bad storms on both oceans. Two-thirds of the crew were sick on the Atlantic, including the ship's doctor, and the Captain was sick on the Pacific. When we went across Guatemala the flood waters were running over the axles of the car wheels on which we rode on the railroad trains.

When we came up into Salvador the floods were very severe there, so severe they stopped us altogether one night. We had to sign a release releasing the railroad company from all responsibility for our life and our property before we could proceed. We went into San Salvador on the last train but one that entered that town for many days. The tracks were destroyed by the floods.

When we got to San Salvador we found the prayer band there was linked with definite intercession with believers here. The believers there had been getting up at five-thirty in the morning to pray, had taken our trip upon themselves. Think what would happen, think what an indication of spiritual interest, if a number of Christians should rise to pray at five-thirty in the morning. If you did that once a week it would be a wonderful thing. These believers did it every day in the week.

They were working people, working hard all day long, and had very little time of their own, and every morning at five-thirty they came through the dark to that place to pray. They prayed that God would send Mr. Legters and myself to them and bring us in safety, and He did.

We went back to Guatemala. We went alone, unarmed, two men and a woman, on horseback. We found the road we had traveled on was infested by robbers that had assaulted a number of people. We went through and did not know the robbers were there. The government soldiers were hunting them and the road was under guard. We went through under a heavenly guard.

We went to Guatemala and arrived in the capital just about in time to celebrate the revolution which took place on the night of the sixth of December. We were there. A man came to us at six-thirty in the evening and told us the revolution would take place that night and begged us not to hold a meeting. There was a meeting set for seven-thirty in the

heart of the city. He had a very good reason for asking us not to hold that meeting, for the building in which the meeting was to be held had been literally riddled in the preceding revolution. It was just in line with the fire, and by actual count there were four thousand holes dug in that building. Mr. Legters dug a bullet out of the door. Most of them had gone through, but he found one.

They did not want us to hold a meeting in that church building that night. We prayed over the matter. We knew the believers would be gathering there. It was not fair to leave them alone without any warning that anything was to happen. So we went down town and we had not gone a hundred yards from the home where we were staying before we knew that the story they had told us had foundation, for at the end of the road there were two officers of the army standing. As we turned the corner there was the guard-house with the soldiers out in full array. As we went down the two miles of streets in that city there was not a policeman to be seen. The streets had been cleared.

We got to the church and the believers did not know what was to take place. We had one thought, that this might be the last night before some of those souls were ushered into eternity. They might be killed in that revolution, as many had been in the preceding one. We felt as we prayed over the matter that we should give them the message of the Gospel. That night ten souls came to Christ.

We left and came back home, stopped by the soldiers when we got to the outskirts of the city, but were allowed to go to our house. When we got back to the house the revolution took place. The next morning the government was swept from existence, every member of the cabinet was in jail and the president had abdicated. But we were more safe going down that street and into that church, right within the line of fire, in the will of God, than if we had stayed home in our beds. And God had answered prayer.

That was only one of many answers he gave us day by day, step by step, meeting by meeting. We waited upon him, and the attacks of Satan were frustrated, and the power of the flesh was made of no effect, and the power of God was manifested in every meeting we entered down there in that land. It was a wonderful thing to see. We found we had utterly new lessons to learn regarding prayer.

IV. HOW TO WORK WITH MEN

By the Rev. Howard B. Dinwiddie

THERE are four simple secrets of how to work with men, and we find them coming up again and again in his Word. They are the principles that are practiced by every soul-winner I know or have ever met. Why is that? Because the God who made the mind and natures of men knows their souls, knows how men can be reached, and they are His principles.

The Master himself employed identically the same principles. We can have these four principles from the Apostle Paul, from the opening verses of the first chapter of Romans. We can have them from the example of the Master. Turn to the Master's example, and then we will look at Paul's before we close the class. We realize that the Master is the supreme authority, and the Apostle Paul was His bond-slave, working under his will, employing the same principles.

In the fourth chapter of the Gospel of John, in the first twenty-six verses of that chapter, we find the four secrets of how to work with men. You can call it "How to Win Souls," if you want to.

Let us get the link, in verse four, "And he must needs go through Samaria." What does that tell us? God had a purpose for His Son. Why did he have to obey it? He was his Father's bond-slave at that time, "Lo, I come to do thy will, O God." Could he have gone any other place and been in God's will? Could he have delayed his trip and been in God's will? No, there was no option about it, there was just one place for him to be.

He met the person with whom he was to work. How did he do that? Because he had to go that way. God had it all planned. There is another thing that is very striking about this, too. If you had gone to that village of Samaria to start a revival, to whom would you have gone? The officers of the church? There is a natural reason for doing that, along a line upon which God may guide us sometimes; but Christ met the very last person in the world you would ever have dreamed of using, and started a wonderful revival in Samaria.

1. *The Natural Contact.*—The first thing in working with men is the first thing Christ did in working with this woman. He asked her for a drink. Why? To get the point of con-

tact. That is the first principle of working with souls. If you had searched the world over you might not have found two people with less in common than Christ and that woman. He was a Jew; she was a Samaritan woman. There was an intense hatred between Samaritans and Jews. He was God's holy Son; she was the lowest of the low. But Christ met her on common ground, and that is what we have to do, we have to meet people on common ground. She came to that well. What did she come for? She was interested in water. He was a human being, God living in a human body. He needed water, did he not? They met on that ground, and we must always meet folks on common ground.

People recognize that as a law of life; men do it in business, politicians do it, statesmen do it. A man who wants to be a salesman "sizes up" the type of the man and meets him on the line of approach that will give him something in common. Politicians are expert at it. They want votes. They find out what people are interested in and meet them on common ground. It is the law of human life. God has put it in human beings; he has written it in human psychology. It is a very practical thing.

A few years ago I made my first visit to Catskill, New York. I left the hotel in the morning and got in a jitney to go to the station. A man got in with me. I said something (I have forgotten what), and he said something about business. He said, "What is your line of business?" I handed him a program of the Victorious Life Conference. He said, "I am in the opposite line."

I said, "What is your business?" and he told me. He was going around selling comic pictures to the newspapers. He went up to Catskill to get a contract for a comic series.

"Why," I said, "it is your business to amuse people, isn't it, and it is my business to make them happy." He laughed and we struck common ground, and I rode with him for four hours. He talked of many things with me and I talked about things he was interested in. You may find one secret, that if you start any line of talk about human life it always leads to one terminus when we carry it out; it always leads back to God, because we cannot explain anything without God.

We talked together, and four times I had an opportunity to lead that man face to face with Christ. He was a man making plenty of money, and living the life of the world. We separated at Weehawken, and he took my hand and said, "I

cannot tell you how much I thank you for this day. I want you to come to call in my home when you come to my town." That is just a little illustration of finding common ground.

We have to be human. I do not mean we have to be worldly, but we are never going to impose our personalities upon another person. Find where you have something in common, meet them there at that natural point in a courteous way.

Paul did this in a beautiful way in the first chapter of his epistles to the Romans. They looked up to him as one of the towering figures in the Christian church. He said, "I thank my God for every remembrance of you." Don't you believe that warmed their hearts?

"We didn't know Paul knew of us, and here he must be a fine sort of a fellow! Think of Paul speaking in that way about us!"

Then he said how he longed to be with them, to be comforted by the mutual faith of them. They must have said, "Why, Paul thinks we have something!" and he had their hearts right away.

Ask God to show you what people are interested in. Do not preach to them. Find out what they are interested in. If you see a woman with a baby in her arms do not begin preaching the Gospel. If you can tell the truth, say, "What a fine baby that is!" I will guarantee one thing, the mother liked that pastor who said that!

2. *The Awakening of Desire.*—The next principle is that Christ aroused this woman's hunger. He first aroused her interest. He took the natural thing in which she was interested and linked it up with spiritual things. That is the easiest thing in the world to do if God is leading you. It will become a delightful exercise. It is easy to lead from one to the other if you are willing to let the Master do it.

He talked about water, and his presentation of the living water meant so much she wanted it. Who would not? He aroused hunger. As you are dealing with souls, if you ask God to show you what the especial lack of a person's life is, I believe he will do it. There is a special way in which every individual feels conscious of his lack of God. Set down this one thing. There is never a heart in all this world that is satisfied without God. God has made it so. We look at people and say, "Why, that person is so immersed in the world,

perfectly frivolous and light-headed. There is no use talking to them."

When people are absorbed in their pursuits, they are often unreachable, but if you can get them when the crowd is away and they are relaxed, after the dance is over, after the card party is over and they have won the game, after the theater is over and they have come home and are settled down in a chair and they have time, and their minds are not so tremendously absorbed and the excitement is not gripping them, their hearts are not satisfied.

I made that statement a few weeks ago, and a woman of rare gifts, a society leader, because of real gifts, heard me. She had been the most beautiful dancer in town, a social leader, born to be a leader. She had been one of the best card players in town, possessed of a bright, intelligent mind. She is now a Christian. She came right out of the heart of all that society, and her life is yielded to Christ, an example in her town.

She said, "If you had said that to me when I was in the world I would have said it was not true, but I know it was. You have described it exactly. I have gone home many a night from the dance and said, 'There is nothing in it.' I would not have admitted it to a friend of mine, and my friends would not have believed it if I had told them. I have played bridge and won the game, and was absorbed in playing bridge, but all the time I was playing I knew there was something in my heart that was not satisfied." God made us so we are never satisfied without Him.

To get people we want to hold before them that which will attract them. Do not try to catch fish with clubs; use bait, and use a hook too. A Scotchman heard a man who was a gifted preacher. He was asked what he thought of that sermon. He said, "Mon, it was a wonderful sermon, but it had neither bait nor line." It did not get any one anywhere.

We want bait. If God shows you the need of a human life use it. There may be a young man with an ambition before him, a God-given ambition perhaps, because God gives us ambition. I would not give ten cents a dozen for young men without ambition,—nothing but lumps of putty. I would not give anything for girls with no ambition. God gives us ambition, it is the fire of life, the spark that brings things to pass.

His ambition is not gratified, and if you can talk before

him of some Christian man whom God has blessed, it may interest him. I have the privilege of knowing some successful business men of this nation, the secret of whose success is their life with God. Most business men think Christianity is entirely separated from the business life.

A preacher in a conference from which I have just come said that he was in a camp out in Michigan during the war, and it was very cold up there, and the snow was very deep. He was holding Gospel services and men were being converted. One soldier came up to him and said, "Say, tell me. I believe in this forgiveness of sin business, I can accept that, and I believe God can forgive me. I believe Christ died for my sins, but I want to know, can a fellow drive mules in three feet of snow and be a Christian? I have been cussing them all day. I booze and I gamble, and I want to know if I can have my sins forgiven. I want to know if I can live through what I have got to live and not do those things again."

The preacher did a very wise thing. He called up some other drivers of army mules, who were Christians, and said, "Here is a question." The man repeated his question and the first fellow said, "Huh, that's easy, a fellow can't drive a team of army mules *without* being a Christian."

The preacher told him the story of Christ, and then he gave him those wonderful words, "Saved by His life." He met that man a month later, still driving army mules. He said, "Hello, boy." The boy stopped and saluted him. "How does it go?"

He held up his hand and said, "Saved by His life. My, but it works. And you know these mules behave a lot better!"

So bring before men that which they lack, and women too. Men want things, they do not want God; at least they do not know they want God. What they need is God, but they do not know that. Position, success, achievement, peace or joy or something appears before them, and they cannot get the thing their heart is set on. You hold before them the thing they want, and that is the bait on the hook. That is what the Master did, He held the bait before this woman.

3. *The Need Shown.*—Then she asked him for the water. Did he give it to her? No, He next showed her her need. Oh, if we only had the love and the tact and the skill of our Master. It it so easy, you know, to see people's sins and lack, and we do see them when we go to deal with them, but if we

are not wise and loving we will talk to them about their sins first and it does not get them anywhere. God has revealed that sin to us and that need to us, not that we should drive them back into it, but that we should lead them out of it. There comes in the divine operation, the quickening of hunger for that which is good, the hunger for something different. When the hunger is aroused, there is inspiration in the life and the people are willing to be led out, and they are ready to be led out. Their own wills have been quickened to reach out for something different, and we may show them the hindrance that is in the way.

4. *Christ Presented.*—The fourth thing to remember is that after the need was revealed (in the twenty-sixth verse) Christ presented himself. That is the part of the process. You and I will never win souls unless we can bring them face to face with a person. There is a time for us to step aside. When we have met a soul and aroused his interest, when his hunger has been quickened, and his need has been shown, then we are to bring him face to face with the Lord Jesus Christ, and the rest must be done with him alone.

Never press a soul after his hunger is aroused. Make things clear to him, clear away his difficulties just as Christ did, but do not ever try to coerce any one into the kingdom of God. It will not work, it is violating God's laws. God himself never does it. He never compels any one to accept Jesus Christ. He presents him, he pleads, he works by providential circumstances, but the decision is left with the invidual will, and that is where we have to leave it, with the Lord Jesus Christ. Present Christ and leave the decision in prayer between that person and Christ alone. It is a dealing between two people. Step to one side. Do not be seen. Withdraw yourslf in the conversation, and just talk to Christ. This applies also for a Christian needing victory. It is only in Christ that faith rests. This testimony came to me in a letter yesterday about a returned missionary's daughter. Sometimes we think there are circumstances under which we cannot win souls:

"Our lovely Miss D—— (this invalid daughter) has been six months in R—— in the hospital, but during those days while she lay in a heavy cast, suffering much pain from tubercular trouble, she won three nurses to Christ, and all of them are volunteers for the mission field. Then the famous surgeon who operated on her bought himself a Bible and literally sat

at her feet to learn of the wonders of grace and of the Saviour's love."

She was a bond-slave that counted not her life a comfort dear unto herself, and the Master used her in spite of her weakness, in spite of the suffering, for his matchless work.

WHAT HAVE WE IN CHRIST?

By the Rev. L. L. Legters

WE are the richest people that ever walked the face of the earth, and some of us are walking about like poverty-stricken mortals because we do not know the riches that we have in Christ Jesus.

We are going to study the Epistle to the Ephesians. I know this is a revelation about the Church, but what is true of the whole must of necessity be true of each member; so instead of looking at it from the standpoint of the whole, I want to take the meaning for every individual member.

Paul's letter to the Ephesians and his letter to the Colossians are companion epistles. You must read them both in order to understand either one. One contains one side of the truth, the other, another side of the same truth. In Ephesians Paul pictures the believer in Christ Jesus, and in Colossians, Christ in the believer. "Paul, an apostle of Jesus Christ by the will of God, to the saints which are at Ephesus, and to the faithful *in* Christ Jesus."

Last year at Stony Brook Dr. Thomas suggested that there are two places where the Christian lives. He has two homes —his temporary home and his permanent abiding place. The saints at Linwood Park are staying here for a little while, it is their temporary home, but their permanent abiding place is in Christ Jesus.

You will never know the marvelous things that you have in Christ Jesus until you understand one single word, the preposition *in*. As you study Ephesians and Colossians just underscore the word *in*. That holds the secret. In 1 Corinthians 1: 30 we also have this fact of God, "But of him are ye in Christ Jesus."

The majority of Christians do not know that they are *in* Christ Jesus. They know they are in the world, and they know they are in a peck of trouble, and they know they are in a great many things, but they do not know they are in Christ Jesus. As soon as we get our eyes open and begin to see who we are, and what we are, and what we have, the marvelous glory of our salvation begins to dawn upon us that we are not alone, but that we are in Christ Jesus.

In the third verse Paul gives the theme of this epistle. I do not blame Paul, as he begins to think about the things he

is going to write, that he cries out: "Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with every spiritual blessing in heavenly places in Christ." If you can run over in your mind and find one single blessing with which God might bless us to-day, with which he has *not* already blessed us, then what he told Paul was not true at all, because he said, "God *hath*." It is all done, "It is finished," God *hath* blessed us with every spiritual blessing in the heavenlies! The great pity of it all is that we are saying, "O God bless us, bless us in this, bless us in that!" and it is all done, he has blessed us with *every* spiritual blessing in the heavenlies. It is our place to believe and receive. Paul here opens the door and gives us a glimpse into the marvelous things of God.

One day in Salvador, as we were walking along the street, we saw a lady standing in a doorway. The man who was with me introduced me to her, and we went into this rich man's house, the home of one of the richest men in Salvador. The houses in Central America are all walls, and you see a roof projecting over some of the walls. Inside the great surrounding wall are beautiful *patios,* or gardens. We walked out of the room in which we had been received, through a door, and as we stood on that threshold I was dumbfounded. I had not the faintest idea that there were beauties in this world which could compare with the beauties I saw in that *patio.* It was filled with rarely beautiful flowers. In another there were varicolored birds, in another were trees. His house covered a block, and it was filled with rare plants, ferns, fruits, flowers, birds, exquisitely beautiful.

In this verse of Ephesians Paul opens the door and lets us look in, saying, "Blessed be the God and Father of our Lord Jesus Christ." I do not blame him. We, too, can cry out, "Bless the Lord, O my soul, and all that is within me, bless his holy name! who hath blessed us with every spiritual blessing in the heavenlies in Christ Jesus." The wonder of it all is that it is in Christ Jesus we have everything.

God is trying to build up a new race of people in exactly the same way he tried with Adam and Eve. He says to every one of us, "Will you be dependent upon me? Will you come back to the place Adam and Eve left, and be utterly dependent upon me?" God has so planned it that no human being can ever get one of those marvelous things apart from Jesus Christ. He says, "If you are ever going to have any of those

things that I have made and prepared for you, it must be in absolute dependence upon Jesus Christ." We cry out for this and for that blessing, and ask God to do things, and God says, "Yes, in Jesus. Will you take Jesus?"

"No, I won't take Jesus. I want a blessing, but I do not want the Blesser," we answer, and there is the tragedy of it. Men want things, but they do not want Christ. God has given us every spiritual blessing in Christ Jesus, and when we take him we have them all, "For in him dwelleth all the fulness of the godhead bodily." When we have him we have everything that God has for us.

Do you want to know those things, do you want to see them, do you want to enjoy them? There is just one single way in which you may, and that is in utter dependence upon the Lord Jesus Christ, that you never take your eyes off him, that you eternally depend upon him for everything as he did upon his Father. And instantly there is joy and peace and companionship; the moment any human being takes his place depending upon Jesus, it is all in Christ Jesus!

In my home in South Carolina a young woman, a bookkeeper at the bank, was rooming with us, and said one evening, "Mr. Legters, why don't you do something with that account you have in the bank?"

"I have no account there," I said in a puzzled tone.

"Yes, you have," she insisted. I thought she meant I was owing some money, for I knew very well I had no deposit. "Mr. Legters," she asked, "may I have it?"

"No," I said, "if there is anything there that belongs to me I want it."

A month later I was in the bank and said, "By the way, Miss P——, let me see that account." She opened the ledger and turned the page, and there I saw my name, "L. L. Legters," and there was money in the bank for me. I hadn't the faintest idea how it got there, but it was there, and I said, "Hand me a check-book, quick," wrote out a check and signed my name, and said, "Please give it to me, will you?"

I had been needing money so much, and had been asking the Lord to send me money that I owed a man, and there it was in the bank; but I did not know it was there.

Our riches are all hidden in Christ Jesus, and we are in the same position as sons of a certain very rich man who died. He knew the kind of boys he had, spendthrifts, careless, so he left his entire fortune in trust for those boys, and they did

not even have to sign a check, but had to go to that trust company for money, where it was kept in trust for them. "Why didn't he turn it over to us so we could use it as we wanted to?" they complained. The father knew they would harm themselves by using the money unwisely, and placed it in trust for them. So God knew he could not trust you and me, that he never in all the world could turn power loose and give it to you or me, or give us a blessing apart from Jesus Christ, for we would use it for ourselves or for something that was not good. God has given us everything in Christ Jesus. Just as we take him and let him make the blessing effectual in our life, we have it.

He says these blessings are in the heavenlies, where Christ is, not in the earthlies. Our blessings are in Christ Jesus in the heavenlies; and in chapter two, verse six, he tells us he has raised us up with him and made us sit with him, and there we are where our blessings are.

Here are our temporary quarters, there our permanent abiding-place, in Christ Jesus in the heavenlies. Most of us, in our praying, pray down here, not up there. If we should learn to pray from the position where God has raised us to be, in Christ Jesus, what a wonderful prayer life we would have! But most of us are exactly like Jeremiah.

You remember Jeremiah was in the mire in the dungeon pit in the prison. There was Ebed-melech the Ethiopian, who was one of the king's eunuchs, and he was up in the court. Most of us pray from the position where Jeremiah was, in the miry pit, and we say, "O God, help us, do these things for us. We are away down here." We cry out, and strain out to God as if we were down in the pit. But Ebed-melech was on solid ground, above, and when he saw the need he went to the king and said, "See here. That prophet down there is going to die unless we do something for him. May we not do this?" And then he got the ropes and cast clouts and let them down, and said, "Jeremiah, put these cast clouts under your arms, and the ropes, and come up here." And they pulled him up. The Ethiopian was in the heavenlies up there, and Jeremiah was in the earthlies down below. The Ethiopian up there could go to the king and ask the king for all these things, because he was with the king.

Most of us pray from down below. Just ask the Lord to open your eyes to the marvelous fact that you have been raised, that you are in Christ Jesus, that you *are*,—not *shall*

be,—sitting with him in the heavenly places in Christ Jesus *now.* I admit that we do not know very much about it, but that is one of the blessings that we have in Christ Jesus. May God open our eyes that we may realize and see the glory of it, and that our whole prayer life may be changed.

The great purpose of God's blessing is shown in the fourth verse, "According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love." Holiness,—when we speak of that we remember that God is holy as to his character, and therefore he is righteous as to his doings. Because he is holy he does righteous things. We think of holiness as being set apart, and that is true, but God wants us to have a holiness of character, that our life and our doings may be righteous.

What we are called for is to be holy before God, a holy people, and also that we should be blameless in love.

There are a great many things we cannot be. Some of us cannot be good-looking; some of us cannot be wise, but there is one thing that we may be—blameless in love. That is one of the blessings, that we should go about blameless before God in love. Other people may blame us and find a great deal of fault with us, but you and I can stand before God without a blemish in love. Jesus said this, and if you haven't experienced this there is something wrong. He said, "Love one another as I have loved you." Then we would be blameless in love, and love as he loved us. He said, "Be ye perfect," in love, as your Father in Heaven is perfect, in love. That is God's great plan for us, and we are chosen for this.

"That is all true," you admit, "but I do not enjoy it, I am not living like that. What is the matter? Why not?"

There are two reasons. I quoted this passage to a man one day as we were riding along, and said, "Man, isn't it a wonderful thing that God has blessed us with every spiritual blessing in the heavenlies in Christ Jesus? What a wonderful thing it is!" I tried to tell him about it, and he said, "It is not so. That is just in theory, and it is not true."

That is why we haven't got it, because we do not *believe* it. We just do not believe that what God says is true. That is the first great reason. The second, Why do we not believe it? Because there is unconfessed sin in our lives. It is not sin that we do not know about. "I know there is lots of sin," we admit, "but I do not know about it."

That is not the sin that is hindering us, it is the sin that we

know is in our lives that we never have made right. You are going along and you do something, and have a twinge of conscience, and say, "I know I ought not to have done it." Then you go on, and you do not confess that sin, it is not made right, and by evening you have forgotten about it, but there it is, unconfessed sin and remains unforgiven.

There is only one way to confess sin, and that is to say about it exactly what God does. Confession is *homologia,* to say the same thing that God says. Homologous means "like"; as in geometry, homologous lines are like lines, homologous angles are like angles, homologous figures are like figures, and the word for confession is the same Greek word. God says, "When you say the same thing about your meanness, about your sin, that I do, then I can forgive you." But we do not do it. The reason the eyes of most Christians have not been opened so they can see and enjoy these marvelous things is because they have unconfessed sins in their lives, sins they have not brought before God.

You say, "Oh, I worry, but it is not so bad." God says, "That is rank unbelief." Worry is unbelief in action. You are anxious, worried, why? Because you are not believing God, not trusting God. That is a terrible thing. You say you just spoke your mind, but God says, "You were judging some one." You say, "It is not so bad to get angry. I know I fly off, but it is all over in a moment." But God says it is not all over with, *it is sin.* Some one thinks an unclean thought, an unholy thought, and says it is not so bad, but God looks at the black thoughts in us and tells us what we really *are.* We say, "I want my own way, I am going to be independent and do what I want to." God says, "That is rank idolatry, worshiping self." You say, "I am going to have my way." That is putting yourself in the place of God, self-idolatry; we need to see it, and say, "O God, I am not only a sinner, I am worse than that, I am living in sin. Oh, cleanse me."

All our blessings are in Christ Jesus, but God can reveal them only as he first of all cleanses us. So the thing we ought to do to-day is to say, "God, show me what hinders me. I am not enjoying any of these things." And just as sure as God is God he will show you.

That is the thing we must face either now or when he comes. We have got to judge sin. Shall we face it now?—and then we can meet him with joy. If we do not face it now we shall be ashamed at his coming.

AMUSEMENTS IN THE CHRISTIAN'S LIFE

By Addison C. Raws

Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful. But his delight is in the law of the Lord; and in his law doth he meditate day and night. And he shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season; his leaf also shall not wither; and whatsoever he doeth shall prosper. The ungodly are not so: but are like the chaff which the wind driveth away. Therefore the ungodly shall not stand in the judgment, nor sinners in the congregation of the righteous. For the Lord knoweth the way of the righteous: but the way of the ungodly shall perish.

THE First Psalm has been a wonderful blessing to the speaker and many times has helped him settle questions concerning his attitude to places and people. Every thoughtful young Christian will admit that no Christian should want to go all the way with the world in the matter of amusements. It would be unreasonable to expect that nothing which Satan holds out to sinners to gratify their desires would be harmful to a child of God.

Yes, a line *must* be drawn—but the important question is, *who* is going to draw that line. The speaker found himself wholly unable to draw such a line, and became still more confused as he sought the advice of others. After years of disappointing experiment he went to the only One who can draw the correct line for the young Christian—a line free from the influence of fanaticism either of the world or of some so-called Christians. The Lord Jesus can and will draw a line in amusements which will be joyously satisfactory both to us and to him. Don't ask the Lord to show you where the line should come in every other Christian's life, but be satisfied to know *your* line.

Let me read from Psalm 16: 11: "Thou wilt show me the path of life: in thy presence is *fulness* of *joy;* at thy right hand there are *pleasures* for evermore."

It seems almost wrong for me to add any words of mine after reading such a message from God's Word. However, I know there are young people here tonight who have come with real sincere questions in their minds as to this important matter in the lives of young Christians. Some are honestly asking, "Are there any amusements in the Christian's life?" Others are saying, "I believe there are some, but do

they satisfy and bring real pleasure?" Thank God, there are other folks in this room who could readily and convincingly answer those questions in testimony.

I realize that many times messages and advice on amusements are given by older persons and by those who do not have the youthful vision or understanding of things which appeal to young people. You may have heard of the dear old saint, who, in a prayer meeting gave an expression of thanksgiving that he had been delivered from the pleasures of the world—that he no longer had any desire to dance, or play cards. His age and the fact that he was quite crippled with rheumatism probably caused the usual reaction of merriment with the young people who heard him, and they doubtless assured themselves that only such as he failed to approve the amusements they enjoyed. The speaker has no physical handicap that would prevent his taking part in any sport or amusement he knows of—he is still young and has the fullest appreciation of fun and the youthful vision of life. There is practically no sport, game or amusement on the calendar which he has not entered into. All forms of athletics have appealed to him, and the danger has been that of overdoing it. He still would gladly miss a meal at any time to enjoy a clean game.

The fact which troubled me much a few years ago was that, in spite of the great amount of time I was giving to these things, I was still unhappy—unsatisfied. Many times, even in the midst of the most lively games and amusements, I have carried around a heart of lead. My companions and team-mates thought everything was all right with me, but I knew things were all wrong. Out on the ballfield I didn't enjoy looking up into the blue sky very much, for there were usually things standing between me and my Lord. There was sin in my life to which I was a slave, and how could I be happy? How I thank the Lord for the day which changed things. As I go out on the ballfield today, on the tennis court or the golf links (and the Lord in his great loving thoughtfulness is constantly arranging for those things which he knows I enjoy so much), the game means much more to me that it once did, and I am satisfied beyond any satisfaction I ever knew before I let him control my sports and amusements. What a difference it does make if he is with us in our fun and pleasure—what a failure life is, in any of its phases, without him. But most young Christians are afraid

to fully trust the arrangement of their amusements to the Lord. They fear that would be a detriment to their youthful happiness and pleasure. It is a mistake!

If you could have dropped into our home about 9 o'clock Christmas eve, you would have found my wife and myself going about the house with a large box, collecting all of the old toys, dolls, and the like, that were to be seen and then putting the box away in a store room. Someone watching us might have said, "Well, you are the most heartless, unsympathetic, inconsiderate parents I have ever seen. Don't you realize that you have taken away out of the reach of your two little baby girls those things which are essential to their happiness? When they come down in the morning they won't have a thing to play with. You can't expect to raise your children like sticks; they must have fun and amusement." If that person could have called again about midnight, taken one glance in the parlor and could have seen that array of gifts under a beautiful Christmas tree that greatly resembled a toy store, his mind would have been greatly relieved. I'm sure he would have admitted that the little ones could make out for a day or so, in fact, for a year or so.

My dear young friends, have we been accusing our heavenly Father of being less thoughtful, less considerate, of us than we, with our imperfect human love, would be for our own little ones? Could he ask you for the "old toys" of your life, your best pleasures, if he did not have *far better* ones to give you in place of them? We may some day give some of those old toys, the best of them, back to our little ones. The Lord may give back to us some of our former pleasures after we have surrendered all things to him. If he does, they will seem new and we shall enjoy them more than ever. Be sure of one thing, he could withhold nothing which would be essential for your happiness and pleasure.

As a very dear friend of mine stepped out of a cigar store one evening and was about to light the cigar he had just purchased, he said to himself, "This is the only thing you have not talked to the Lord about since you surrendered your life to him a few weeks ago. You haven't asked him if it's all right for you to continue smoking." Then, without hesitating he bowed his head and said, "Lord, I'll smoke the next cigar you tell me to buy and smoke." Strange to say, although that was nearly ten years ago, he has not yet purchased another cigar, and the remarkable part of it is that

he has never since had one bit of a desire for a smoke. He is one of the happiest, jolliest men I know. Young friends, my only desire tonight is, that you will be as honest with the Lord and as trustful of his will as my friend was. He will control your desires if you will let him have full possession of your life.

There was a time in my life when I would bring questionable amusements and other things to the Lord, mainly to ease my troublesome conscience, and keeping the thing rather concealed I would say, "Lord, you don't want to take this thing from me, do you?"—and then without waiting to be sure of his answer I would go on my way saying to myself, "No, I didn't think so—that person who spoke against that thing was wrong." But, oh, how I do thank God that since that night, that wonderful night—when I found Romans 12: 1 and 2, and, discouraged, defeated, in bondage, I presented my body to the Lord Jesus, gave up my ownership completely and waited for him through his Spirit to live a life in that body which I in my own strength had been utterly unable to live—it has been easy to come to him with any question of my life and *wait* for the answer.

After yielding my all to him I could bring that questionable amusement, that thing I loved so well, and holding it up to him, with both hands out in the light—I would say, "Now, Lord, here is a matter of my life about which there is a question. You know how much I love this thing, and you know what it would cost me to give it up. But when I think of the cost you paid for my life, what you have done and what you are doing for me now, I couldn't let this or any other thing come between us. I'll leave it here with you, Lord. If it is all right for me to have in my life and you want to give it back to me, I'll thank you for it; but if not, you, Lord Jesus, mean so much more to me than this thing I have brought to you." My dear friends, the overwhelming flood of joy that has come into my life at such a moment has made me want to look around and see if there was not something still more costly that I might bring him. It is often very difficult for us to select a gift for that one we love more than anyone else in the world, for the most expensive, costly thing we can find seems so worthless as we think of the one to whom it is going. Can you be satisfied to offer *him* only the poorest, the worst things of your life, or will you want to bring him the best you have, all you have, for him to use as his own,

this one who loves you far more than that earthly friend or relative of whom you may be thinking?

If you can't talk to him about that questionable, borderline matter, if it is too hard for you to hold up the choicest pleasure of your life for *his* approval or disapproval, let me say very kindly, *your problem is not worldly amusements.* Don't be troubled over the right or wrong of the dance, the theatre, cards, or anything else, but be *deeply troubled* over the fact that *you have not yet fallen in love with your precious Saviour.* He could, and did, *die* for you—can you hesitate for a moment at the thought of presenting him with the thing you love best, if there is a possibility he may be wanting it? Let me assure you right here that our heavenly Father never asks a young person to live without real pleasure, fun and amusement, but he does ask every young person to give him the complete control and management of all these things. I would rather have one hour of pleasure and amusement with my Lord at my side than ten hours of any worldly pleasure without him.

Let me testify in closing, as one with much experience on both sides, that no one can enjoy sports and amusements half so much as the surrendered, yielded Christian, who receives them from him and partakes of them with him.

Will you let him have all, and be Lord of all tonight? It may cost you something to do it—but it will cost you far more if you refuse Him.

When I survey the wondrous cross
On which the Prince of Glory died,
My **richest gain** I count but loss,
And pour contempt on all my pride.

Forbid it, Lord, that I should boast,
Save in the death of Christ my God;
All the vain things that charm me most,
I sacrifice them to his blood.

Were the whole realm of nature mine,
That were **an offering far too small;**
Love so amazing, so divine,
Demands **my soul, my life, my all.**

Will you let him have it? He's waiting for your answer.

I. GOD'S PLAN FOR ISRAEL

By the Rev. J. S. Flacks

WHEN we know God's plan for Israel we know how to work. We are, as children of God, servants of God, and we are servants—not in the sense of driven slaves—but we are co-workers with God. Now to be co-workers with God, to work without any friction, and that our work might be profitable, it is well for us to study God's chart. Has he a plan, and has he revealed it to us? I say yes, absolutely. As for himself, he does not need a plan; "Known unto God are all his works from the beginning." He knows just exactly what he is going to do to the very end of time. He does not forget anything except our sins (Bless his name!).

I was pastor in Texas, and was making my home with a building contractor. Every once in a while he would come rushing home with a bundle of blue papers under his arms, and he would be too busy to eat, talk, or sleep; he would just spend his time and strength studying those blue-prints. Now and then when he would ease up a bit I would say to him, "Brother, you seem to be so interested in those blue-prints, I would like to learn something about them. I am totally ignorant of blue-prints." It seemed to be his delight to sit down and spend his valuable time teaching me, showing what skill it requires to understand a plan. There came a time when his labor brought fruit to him.

He had a son at the Moody Bible Institute who was about to graduate, and the mother had gone to spend two months with the boy before graduation. This contractor was building a church for us, as fourteen churches in that town had been swept away by a fire; ours was one of seven white congregations. He wanted to surprise mother and son, but did not know how he could leave the job. I did not dare to offer my services, but he finally said to me, "Brother Flacks, don't you think you know enough about blue-prints to superintend the job for a week?"

"I don't know whether I do or not; you ought to know," I replied.

"I believe I can risk it with you," he decided; and for a couple of evenings he instructed me further, showing how far the workmen had gotten in the plans and specifications, and

he told me how to take it up from that point and complete it. He instructed his foremen that when they came to a point where they did not know what to do they were to call upon me, and I would be standing in his shanty on the sidewalk and would give them instructions; and he went to Chicago.

I superintended the building. Now and then one of the foremen would call down, "Will you please see what the distance of the south window should be from the west wall?" I looked at the blue-print, and called back, and he knew exactly what to do. The brick foreman, the carpenter foreman, the plumber foreman, the electrician, all of these would call down and ask for distance, height, depth, and the like, and I simply gave them what was in the blue-print.

After a week my friend returned, looked over the job, and said, "Well done!"

If the superintendent had been at home the chances are that he could have folded up the blue-print and put it away and given directions from memory, for he had studied it long enough and the whole building and its finished appearance was clear in his mind. But I was only a co-worker, and did not know the end from the beginning, therefore I had to have the blue-print before me, and by following the plans closely, without deviating from them, the work was pleasing to the master-builder.

God has given us a blue-print as fellow-laborers together with him. It was one of the greatest privileges God could grant to men, and the portrait in First Corinthians three shows that God is engaged in building a habitation for himself, the wise Master Builder, and he called Paul to lay the foundation.

Many who would apply for that position in our day would have to be rejected and not be permitted to lay the foundation of the great structure that God is now erecting. Not only in our day, but in Paul's day, there were multitudes of them who preached, but they could never lay the foundation. They were wreckers, trying to tear away the foundation, or building beautiful superstructures upon it after the fancy of men.

"Oh, it would be so lovely if we could have a Christianity that would appeal to the Jews, keeping the Sabbath, and the like, so it would not give any offense to the Jew or to others." Some one says, "I think we could improve the superstructure so it might appeal to the public very much," but by doing that we should be tearing away the foundation of Christ's

finished work on our behalf, who for us is the end of the law for righteousness.

Paul was chosen by the wise Master Builder to lay a foundation, and we are called on to build a superstructure upon the foundation. It is our privilege to build into that superstructure whatever kind of material we want to, wood, hay or stubble, but if we are wise we will build gold, silver and precious stones. The Lord tells us there is a day coming when our works shall be tested out by fire, and that at the judgment seat of Christ our works will be tested—not our virtues. We have no virtues of our own to commend us to God; it is by the virtue of the Lord Jesus Christ that we are accepted in the Beloved; but our works will be tested, of what sort they are.

We must have a blue-print if we are to build wisely. In our study we are to deal with God's plan of evangelizing the Jews, and I believe the sixty-second chapter of Isaiah is the fundamental chapter for our consideration.

"For Zion's sake will I [Who is the I? Isaiah is talking, standing before us lecturing or preaching, but it is God who is speaking through him] not hold my peace." Is not that a marvelous statement, that for Zion's sake, Jehovah, the Creator of the universe, says he will not hold his peace? Is it not wonderful that God should be so concerned about one spot of the many, many worlds that he has created, that for its sake he will not hold his peace? Does God care? If he cares for the hills of Zion, how much more for a sparrow? If he care for a sparrow, how much more for us who are more precious to him than many sparrows? We can stop here and search our own selves, and then go on searching the treasures of God, and say, "How silly it is for us to worry, to fret."

"For Zion's sake will I not hold my peace [and more definitely]; for Jerusalem's sake I will not rest." Think of it, the God of rest, the God who has bought rest for you and me says he will not rest. The Lord will keep himself awake and disturbed constantly for Zion's and for Jerusalem's sake. But will that restlessness of God be forever? No, for it says "until." There is going to be an end of God's restlessness and God's warfare,—"I will not hold my peace; I will continue to war for Zion's sake," is the thought, but he will be working constantly in warfare *until,* and that indicates a resting point. [Each of these sentences is enough to spend a day

upon.] "Until the righteousness thereof [that is, out of it] go forth as brightness, and the salvation thereof as a lamp that burneth."

That verb "salvation" in the Hebrew is the same as the noun for the Son of God. Yeshuwah is the name of the Lord Jesus: meaning "Jehovah" Saviour; Yeshuwah is the word here translated "salvation." Suppose we translate the verb as the noun is translated. It would read, *"Until* the Lord Jesus and his righteousness shine forth from Jerusalem and from Zion as a lamp that burneth,"—until Jesus shall shine out of Zion from the throne of his father, David, in Jerusalem, he will not hold his peace nor will he rest.

Since God is not going to hold his peace nor rest until that time, what shall *we* do until that time? He is speaking here of the land. Farther down we shall find that he is speaking of the people in the land. From Zion shall go forth the law, the teachings of Jehovah, the Lord, and out of Jerusalem his Word. The Lord Jesus will sit on his father's throne in Jerusalem, which is in Zion, and rule the whole world in righteousness as the King of kings and Lord of lords, and he will be there as a man, and he will be, as it were, limited, as he was limited when he was here on the earth before. How will the ends of the earth hear his Word? From Jerusalem, from Zion, will be carried his Word, his teaching, his law, his commandments, his statutes, by the people of that land. Until that day he will not hold his peace neither will he take rest.

Are we laboring together with him? If we are, are *we* going to hold *our* peace concerning Zion and Jerusalem and its people? Shall we rest? Later we shall see that he admonishes us, "Take ye no rest." "I will not take any rest until that time," he says, "take ye no rest, you who are remembrancers of Zion." There is a resting time coming, beloved; until then there is no rest. And the rest will be sweeter then if we do not run away to rest now.

The Jewish evangelization field is different, in some ways, from any other field. It is very trying *and wearing*. It has worn out individuals, local churches, denominations, and it has worn out Christianity. There were times periodically when individual Christians and denominations were saying, "Ah, we have neglected the Jew. We have gone to the Chinese, the Africans, the Hindus, but we have not gone to the Jew. We will fix our budget to include the Jew."

They start a work, and then come with, "Well, Superintendent, what report have you? How many conversions?"

"Can't report any," confesses the worker.

"Well, our methods must be wrong," they decide; "we will give it another trial, change the method and try to improve it for another six months."

Again they come, "Well, Superintendent, we are going to have our annual report. How about the Jewish mission?"

"I have nothing to report in the way of conversions," he admits.

"We shall have to bring it before the assembly," is the verdict.

It is brought up and they decide to give it another trial, and invest their money for another year. Then they decide it is no use, the effort has failed, and say, "We will give up and rest ourselves, we will hold our peace." The Lord says, "For Zion's sake I will not hold my peace, for Jerusalem's sake I will not rest—*until.*"

There may be a question in the mind of some one who loves the Lord, and Israel, constrained by the love of Christ, "Brother, shall we go on trying to convert the Jew? Is this a dispensation when we make a distinction between the Jew and others, the Chinese, the Africans? Are we not making a mistake in considering that land as a mission field, and the people as missionary objects? These others know nothing about Christ!"

Exactly! and so with the Jew, he doesn't know anything about Christ. He knows about Christians, he reads you. He reads the Roman Catholic system, he reads the Greek Catholic system, he reads the Armenians, for whom our pity goes out, he reads the corrupt system of the Coptics called "Christian," he reads Protestantism as another Christian system, and he says, "The Protestants are banded together on their oath to boycott and persecute the Jew."

"We are not going to deal with anybody but one who is one hundred per cent. American," a merchant says, and what does he mean? "There is a Jewish merchant, we are not going to deal with him. Bring your money to me, I am all American, but he will skin you mighty quick."

Naturally there is no love. Satan has not put love in your heart for the Jew, and has not put love in the Jewish heart for you, either. It is God's purpose that through the Jew the blessings of God should flow to Gentiles to the ends of

the earth, but Satan has put animosity in the heart of one and the other. "I will put enmity between thy seed and her seed," was the decree, yes, and between Christ and Satan, and between God's national instrument and the rest of the nations. The nation is opposed by Satan, and there is enmity between the individual seed of the line that brought forth Christ—the Jew individually, and the individual Gentile, and it is Satan's work.

God says he will not hold his peace, neither will he take rest—*until*. There will be no love in the heart of the Jew for the Gentile, nor in the heart of the Gentile for the Jew, until that time when Israel shall see him whom she has pierced, and forget the sins of the Romans and others in remembering her own sin and confessing it, and in receiving him and crowning him as King, and in realizing the purpose for which God has created her, the nation, and that is, that through her his name might be known to the ends of the earth. Then she will see the lost condition of the world, and will go out, the love of Christ constraining her, to tell the story. Then God, by the Holy Spirit, will prepare the hearts of the Gentiles so that ten men out of all Gentile nations shall lay hold of the skirt of a Jew and say, "We will go with you." Why? "We have heard God is with you."

Until such a time it is God's warfare, and if you are laborers together with God you must, with your commander, not hold your peace nor take any rest. "But it is so wearisome," folks complain; "I have labored for three years and have no results." Do not hold your peace and do not take any rest. Go on.

Can you find anywhere in the blessed Book where God is holding you responsible for *results?* Bless God, nowhere, and that is the most encouraging feature for the servant of the Lord. It is not mine to look behind at all, to see how many are trailing after me; it is mine to look around and see how many are on their way to hell, and then to look in to see if I am clean enough to go after them, to bring them out of their filth and misery. It is mine to look unto him, the Author and Finisher of my faith, for encouragement, for strength, for power, for wisdom, and for all, and for results.

I praise God for showing me that I am so unimportant that he could do everything without me. He did it before I was, and he will do it when I am no more on this earth, if Jesus tarries, and he will do it now while I am here. If I fail

him, I shall be the loser. He is holding out the privilege to me, saying, "Now I am going to give increase to planting and watering. Would you like to be one of the planters, or the waterers?"

I was preaching at an open air meeting in Buffalo, and a young Jewish man came up and started to ask questions. He was very gentle and nice, and I kept on answering questions. I just delight to have a Jew come to me in an open air meeting and start to ask questions. I want the Jew to use all the arguments possible.

I finally found myself facing two men who had worked themselves into the center of the crowd, fine appearing men, well dressed, looking like business men or financiers. I started to talk to one of them, and said, "Sir, I do not know who you are, but you appear like a business man, an employer of labor. Whether you are a merchant, a manufacturer, a banker, a broker, a farmer, does not make any difference, but suppose you need help in your factory, shop, store, bank or farm, and I learn about it. I have a strong, robust body, am willing to work and know how to work. I want a job, and I come into your place, pull off my coat and go to work. I know exactly what needs to be done, and am expert in doing it, and am doing the thing just as you would want it done. How long would I last in your store or shop, having gone to work doing the thing right, without having seen you and talked to you and come to an understanding with you about it?"

The man did not hesitate a second. Instantly he said, "It all depends on how long it would take me to find you out in my premises."

"What would you do to me when you did find me out, working in your shop without having come to any understanding with you, without having become related to you as an employer of labor?"

"Well, I shouldn't like to tell you," he said.

"Sir," I exclaimed, "I would not blame you if you did anything. Now should God act differently? He does not want anybody working in his vineyard without having an understanding with him first."

"Oh, but I am doing Christian work," you say.

"Yes, but I don't know you," he will have to answer.

"But I am casting out demons in your name."

"But I do not know you."

The Lord does not hire anybody. There are no hirelings in his work, but every son is told, "You are saved; you have been begotten again to an inheritance incorruptible and undefiled and never fading. Now rise and take this estate and enrich yourself." Eternal life is the gift of God, and if you are wise you will enrich your life so that you will enter before him with fulness of Joy, a blessed privilege.

Results? Thank God, I am not responsible for that. God does not say, "Now, I am going to try you out. I will let you preach for a year and if you can show me enough conversions I will continue you another year." The Presbyterian church may do it, the Methodist, the Baptist, but the Lord never did.

Here is a word that came to me when I was struggling as a business man. The Lord was calling, and I could see his hand, because he had permitted my life-long friends to become my enemies because of my love for the Lord Jesus Christ. They tried to press me out of business three times in the first two years. Each time I went to my pastor and said, "Pastor, I believe the Lord is calling me to anything but coat-making." The pastor could not see it at first, but we prayed, and after four months and a half of waiting upon God I met this pastor again. We went into a room and knelt to pray, and the Lord gave me this message as he was praying, "You have not chosen me, but I have chosen you and ordained you, that you should go and bear much fruit, that your fruit may remain." He repeated those words again and again, and then added, "Does that mean you?"

I said, "O Lord, I present my body a living sacrifice. O Lord, I am not here to patronize you, here I am."

But the Spirit of God held that man of God on his knees, and he said again, "'You have not chosen me, but I have chosen you.' Does that mean you?"

I bowed my head and had nothing more to say in a patronizing manner to the Lord. "Lord, what does this mean?" I whispered.

Just as clear as could be I heard these words, "He that heareth my word," and I did not wait to hear any more. What was it I had heard? "You have not chosen me, but I have chosen you and ordained you."

Right there I opened my eyes, put forth my arm and touched the other man's arm, and said, "Doctor, it means me. Thank God, it is done. He has chosen me and ordained me.

I am to go forth, I do not know where, but the Lord will have to lead."

He led me to the Moody Bible Institute, to a pastorate, to the open field where there are no earthly ties, and I could go because I did not have any earthly ties; they were cut off from me. I started out and he led me out, not knowing whither I was going. He led me up and down the country from coast to coast, from the Mexican border to Canada and around the world, and he has never asked me how many converts I have.

The Lord says he will not hold his peace, will not rest—*until*. We, as his fellow-workers, should do likewise. Do not worry about whether you see results in the Jewish evangelization field. He has chosen and ordained you. You go forth. He has sent you, not to baptize Jews, but to preach to Jews. He has sent you, not to make church members of Jews, but to teach them the way to life. May God grant we shall go out!

II. THE COVENANT KEEPING GOD

By the Rev. J. S. Flacks

IN many quarters in the church the idea prevails that God hath cast away his people Israel in spite of the plain words of Scripture, "God hath not cast away his people." God forbid that he ever should! If God should ever cast Israel away (nationally) then you and I have no assurance of our salvation, and we must go on in despair, at the very best, speculating, hoping that we might be saved. Like a good many foolish children of God, we might keep on praying, "Finally, at last, save us in heaven."

But, blessed be God, we have testimony that he has saved us, and there is no salvation in heaven. Salvation deals with people on earth. The Son of Man hath power on earth to forgive sins. He will have no power to forgive sins in heaven, because there will be no sins in heaven to be forgiven.

If God has cast away his people Israel, then he has gone back on his Word, and if any one will lie once he is at least capable of lying a second time. This is one of God's impotencies. There is one thing it is impossible for God to do—he cannot lie. God's nature is truth, among other things. It is the nature of Satan to lie, and in the eighth chapter of John the Lord Jesus said of him, "When he speaketh a lie he speaketh of his own."

God cannot lie, and he has declared that as long as the sun gives its light by day and the moon and the stars by night, so long will Israel remain a nation, though without a country and without a king for a little time. The world does not know Israel as a nation, but God does. His eye runneth to and fro throughout the whole earth, to make himself strong on behalf of them that fear him. They do not know his love. They know that he is gracious and merciful, but do not know his love, so they fear him.

This is a challenge to the wisdom of the world, to science. The world has always sought to annihilate the Jew. The Jew has always been a bone of contention and people always wanted to spue him out, just drive him off the face of the earth. In all generations they have risen up against him. And the Lord says to the scientist as it were, "Why waste your arms and ammunition with the Jew? You know you cannot kill him with the sword; you cannot hang him, for he has a

stiff neck and it would not break; you cannot drown him, he is water-proof; you cannot burn him, he is fire-proof." They tried them all in the Scripture. They tried to hang the Jew, to drown him, to burn him, and he was immune, for God made him immune.

God says to science, "If heaven above can be measured, and the foundations of the earth searched out beneath, I will also cast off all the seed of Israel from being a nation before me forever." All that science needs to do is to send out a few civil engineers to measure out the heavens above. Man is boasting that there is nothing which man could not accomplish. Why not measure out the heavens? They are measuring the distance of the sun from the earth, and the distance it travels every moment. They have accomplished so much, why not measure out the heavens above and put it down on paper, and then take a lantern or a flash-light and search out the foundations of the earth beneath? "Bring me your calculation, the conclusion, the correct one, of course, and I will do the rest that you are trying to do with arms and ammunition," says the Father. "You do not need to waste a shot on the Jew. You say he is not worth a shot, so do not waste it."

But science has not solved the problem; it is not for the world to solve. The thing that God covers man cannot uncover. The things that men discover are what God has uncovered.

God says that a nation shall be born in a day, and he provided the means that would make that possible. The nation unquestionably is the Jewish nation.

May I call your attention briefly to the forty-third chapter of the prophecy of Isaiah, the fifth and sixth verses, speaking of that day of the Lord? "Fear not: for I am with thee: I will bring thy seed from the east, and gather thee from the west; I will say to the north, Give up; and to the south, Keep not back: bring my sons from afar, and my daughters from the end of the earth."

If you turn to the last chapter of this prophecy you will see the nations which receive this command from the Lord answering it, obeying it (Isaiah 66: 20): "And they (that is, the nations whom the Lord Jesus will command to bring his sons from far, and his daughters from the ends of the earth, east, west, north and south) shall bring *all* your brethren for an offering unto the Lord out of *all* nations." He even goes

on to describe the vehicles in which they will be carried, "upon horses, and in chariots, and in litters, and upon mules, and upon swift beasts, to my holy mountain Jerusalem" (that is where they will be carrying them). By every means of transportation they will be carried; by the rapid means of communication his appearing will be made known. By every means of slow and rapid transportation the nations, all the nations, will carry all the Jews of their people to their holy mountain, Jerusalem.

According to the Dowieites it is Zion City, Illinois. According to the Mormons it is Salt Lake City. The Seventh Day Adventists would have it somewhere else, and other isms and schisms have their mountains they call holy, but the Lord speaks specifically "to my holy mountain, Jerusalem."

"Well, that is a Jewish idea," folks say. Is it? "Saith the Lord," not the Jew. The Jew doesn't know it. That is the sad thing about it; he doesn't even know it. He reads it in the synagogue and in his home, and teaches it to his children, but does not see it. His eyes are veiled when he reads Moses, so it is not a Jewish idea. "Saith the Lord, as the children of Israel bring an offering in a clean vessel into the house of the Lord." All the nations will bring all their Jews to him as an offering in a clean vessel. They would not be carrying them in steerage, but giving them first-class accommodations. They will be painting their vessels, their ships, white in and out. As the children of Israel would carry their offering in a clean vessel, so the nations will carry them as an offering to the Lord.

Perhaps Uncle Sam will gather up his three and one-half million Jews, load them up and carry them first-class to Jerusalem. What for? To present them to the Lord, the King, as an offering. "Lord, we have nothing to offer to Thee, but these are precious in Thy sight and we bring these to Thee. Accept them as our offering. We have sheltered them, fed them, we gave them drink, but now, Lord, here they are, Thou didst call for them."

There are so-called "Reformed Jews" who say, "Oh, no, we do not want any king. America is good enough for us; democracy is our kind of government, and our business standing, our commercial standing is perfectly satisfactory to us. We do not want Jerusalem, do not want Palestine." But God says, "All," the Reformed as well as the Orthodox, the

atheistic as well as the Orthodox and the Reformed—*all* of them.

Men discovered motion that would move a wagon without a horse. I remember when the automobile was first invented the German name for it was so long it took a whole line of a regular sheet to spell it out. Yes, carriages are running on the street without horses, and my, the speed they are making, fifty, sixty miles an hour! That is not swift enough, the nation has to be born at once, and the Lord uncovered another law of motion, and we can just rise up in the air and fly like a bird. What is it all for, beloved? The world employs it to destroy life, but God has another purpose for it, to carry Israel swiftly upon "swift beasts,"—rapid transportation—to Jerusalem.

If the Lord should cast away Israel he would deny himself, and God's faithfulness to Israel nationally, assures us of his faithfulness to us individually.

While the Jews remain faithless it is your privilege and mine, as Christians, to carry the message. That is why we should evangelize the Jews. When the Lord Jesus shall come and the Jews shall be restored to their place and shall realize what God has raised them up for, they will cast away their clothing business and their jewelry business, and their pawn shops, and their junk business, and everything else, and they will go out to carry on the business for which they were raised up. What is that? "Ye are my witnesses, saith the Lord, to make my name known among the Gentiles." That is the business of the Jew.

Bless God when you find a Jew who comes out into the light; if he gets an intelligent grip on salvation and the Lord converts him, he immediately throws everything to the wind, not only his business, but his home and his loved ones if need be. He will send the Jews over the world, with their testimony, and the effect of their preaching is shown in the eleventh chapter of Romans,—it shall be as life coming from the dead. That will be the effect upon the Gentile nations. The nations will come to know God through their national preaching.

Through the preaching by the Jews as a nation, of the Jew Jesus, the King of Glory, who will be right before them and before the world, nations will come to know God, until there will be no more need of one teaching his neighbor, for all shall know God, and the knowledge of the Lord shall cover the earth even as the waters cover the sea. That is the

blessed age we are looking for, and we read in that sixty-second chapter of Isaiah, "For Zion's sake will I not hold my peace, for Jerusalem's sake will I not rest." That is the primary reason why we, as his children, should be interested in evangelizing the Jew. Since our heavenly Father is so vitally interested in the people and in the Land, shall we be disinterested?

Now God is speaking to the Jews of their condition in that coming day: "Thou shalt no more be termed Forsaken; neither shall thy land any more be termed Desolate: but thou shalt be called Hephzi-bah, and thy land Beulah: for the Lord delighteth in thee, and thy land shall be married." The Lord gives us a definition of what these terms mean—Beulah, "thy land is married"; Hephzi-bah, "my delight is in her."

They are in unbelief. They rebelled against God until their rebellion culminated in the crucifixion of their own prince, of their own glory. Such rebellious people an earthly king would try to capture and decapitate, but not so with the Lord. The Lord Jesus won the victory on the cross and they were put to flight, and in their flight, he says, "I have put watchmen upon thy walls, and these watchmen shall not hold their peace." Just as the Lord himself does not hold his peace and does not rest, so the watchmen.

There is a higher ministry than intellectual ministry, and that is the ministry of the saints, the priests unto God, to which God has called us. God knows our weakness. He knew that some of us would be unfaithful all the time, and the rest of us would be unfaithful some of the time, but he has watchmen here and there on the walls, and when one falls asleep he has another one awake. Those who are asleep on this question are simply losing the reward that might be theirs, losing the glory that shall be ours when the Lord Jesus will delight himself and call us Hephzi-bah.

I would to God I could find an equivalent expression for Hephzi-bah,—"there is no other attractive thing anywhere but that object in which my delight is; it is all I want to live for, all I want to exist for,"—that is the thought. Think of it! When the Lord Jesus shall look upon that nation, through whom he will rule the world in righteousness, he will consider it a crown of glory and a royal diadem, a most precious gem, and he will be delighting himself over it. Then we shall not be able to delight in them because we have not watched with him, have we, to the point that we are faithful in the work

that he gave us to do, watching over Israel, the walls of Israel, in our prayers? To that extent shall we appreciate his glory in them and his delight in them, and to that extent shall we enter into the fulness of that enjoyment and delight, according to our capacity.

Give him no rest, keep on importuning him in behalf of Israel. This ought to answer a question that must be in the minds of some, "How can I play any part in the evangelization of the Jews?" Beloved, if you cannot preach, and you cannot pay, you can pray. This is the complete line of service set forth before us in the Gospel of Luke, eighth, ninth and tenth chapters,—paying, preaching, praying. You cannot pay, can you? Can you open your mouth and bear testimony? You cannot do that either, because you do not know sufficient truth; but let me tell you what you can do; you can pray. And, beloved, these services rise in glory, stepping from glory to glory. Paying, being God's steward, is a blessed privilege; to be God's messenger is a higher privilege, for the feet of them who carry glad tidings are beautiful to the Lord; but to pray is the highest privilege.

"The Lord hath sworn by his right hand." What is at the right hand of God? The Son is his right hand, the Lord Jesus. By whom did God swear? By his Son, and when God swore by his Son he swore by himself, for the Son and the Father are One. The Lord hath sworn by his right hand, by Jesus Christ, and all promises in Jesus Christ are yea and amen; no "nay," no "if," but yea and amen. The Lord hath sworn by the arm of his strength, "Surely [this is his oath] I will no more give thy corn to be meat for thine enemies; and the sons of the stranger shall not drink thy wine, for the which thou hast laboured: but they that have gathered it shall eat it, and praise the Lord; and they that have brought it together shall drink it in the courts of my holiness."

III. THE FUTURE MINISTRY OF THE JEWS

By the Rev. J. S. Flacks

I WANT to call your attention to the day of the Lord, when the Lord Jesus shall return to receive us unto himself. By "receiving us unto himself" I do not mean taking us off one by one through death, but that in the time to come the Lord Jesus shall return, and those of us who are found on earth at his coming, who are his sons, shall be translated and transformed in a moment, in the twinkling of an eye. This mortal body shall be put off and an immortal body assumed, and, together with those who are asleep in Christ in the graves, who will put off their corruption and assume incorruption, and rise first, we shall be caught up in a cloud together to meet the Lord in the air.

When we are caught up, the period which is designated by Bible scholars as the missing week of Daniel's vision of seventy weeks, Daniel's seventieth week, will begin, and Satan have full sway in this world. In the midst of that week he breaks covenant with Israel, and the greatest tribulation that the world has ever experienced is upon the whole world, with Israel as the chief sufferer. It is designated by God, through the prophet, Jeremiah, "the day of Jacob's trouble."

The Jews are having their troubles even now, but it is not a beginning of what will be. Their blood will flow until it will reach the horses' bridles, we find stated in the Word, and two-thirds of those in the land at that time shall be cut off. But in the midst of this darkest hour the world has yet experienced, blessed be God, the Lord Jesus himself with his own lips has told us, when this is over (and for the elect's sake it will be shortened) never again shall there be another time like it. That darkest hour shall witness such tribulation, Daniel says, as was not since there was a nation, and the Lord Jesus goes beyond that and says, "since the world began."

In the midst of the darkness there will be a bright light shining, and God, according to the election of grace, will gather out a remnant for himself, out of every tribe of the twelve tribes of Israel twelve thousand, and they are named in the seventh chapter of Revelation.

We Jews (I am speaking of myself now as a Jew after the

flesh) do not know what tribe we belong to, excepting those who are of the tribe of Levi. Every Jew by that name is unquestionably a descendant of Levi. And every Jew by the name Cohn, or Coplan, or Cogan, or Conn, or Cohen is a direct descendant of the house of Aaron, and I can see why these are held intact. Worship will be restored, and the question will be, Who shall be the priests and the Levites; who shall be in the temple choir? You know what difficulties we have in our churches over the singers. Any one who thinks he has a talent for singing thinks he is a mocking-bird and that everybody ought to hear him, and that he ought to have all the solos. Lest some Danites, and Benjamites and other "ites" should demand the right of priesthood or of Levitical service in the temple, the Lord has preserved that company. But while we do not know what tribes we belong to, the Lord knows what tribes we hail from, and he will call out twelve thousand out of each tribe, and one hundred and forty-four thousand Jews will be saved during that period of tribulation. In that period they will be witnesses, and through their testimony millions and millions from all nations and tribes and tongues shall be saved during the tribulation, in the most unlikely time.

In order that the Jews might believe on Jesus, the one hundred and forty-four thousand, during the tribulation, is it not reasonable for us to assume that they must be acquainted with the story? There will be no Christians on earth during the tribulation to tell them, therefore the story must be told before that day comes, so that they will have something to remember.

Here am I, for instance, a Jew saved by grace, as it were one born out of due season. My dear mother denied me when I told her the story. For five and one-half years she had cast me out. I was unclean, mourned as dead by five sisters and a brother. Mother, thank God, passed out about five years ago finding the Lord on her death-bed. My loved ones still look upon me with pity, although they receive me courteously. One sister absolutely refuses to look into my face.

Suppose the Lord should come to-day and take us away? My sister will hear that something has happened and so many thousands of Christians are gone. She doesn't know the story. Somebody will come and tell her, or it will appear in the newspapers, that certain who called themselves or were known as "premillennialists" claimed that Jesus, who died

on the cross, would come back again and take away those who belonged to him, those who were alive on earth. Evidently that must have happened, so many of them are gone.

Where are they gone? Nobody knows. That sister will hear from the other sisters, and will become interested, and they will finally get word from someone who knew me that their brother has disappeared with the Christians. Then the Spirit of God will have an opportunity to tell them that the testimony they received from me or through me indirectly, is true, and that I am one of those whom he has taken away. What effect do you suppose that will have on that sister? Just as full of zeal for God as she is now, though not according to knowledge, so full of zeal will she be then asking God to give her the knowledge; and the Spirit of God will open her eyes to see the blessed truth, and she and her husband and children will begin to search the Scriptures, and will see the promise, "Believe in the Lord Jesus Christ and thou shalt be saved, and thy house." I know if that sister is not in the rapture she will come after the rapture, and will pass from death unto life in the promises of God, and her whole household will become witnesses and will be of the twelve thousand of our tribe.

But suppose I had never told my sisters or anybody else, how could the Holy Spirit work upon their hearts? Do you see the importance of it? Since God has chosen that a remnant numbering one hundred and forty-four thousand of them (every one of whom will lay down his life for the testimony of Jesus and for the Word of God during the tribulation), they must be acquainted with the story. Through them the millions of your loved ones will hear the story.

God will bring them to the knowledge of salvation. They will not be members of the body of Christ, they will not occupy our position, but they will pass from death unto life.

Now, therefore, because the Lord himself is interested vitally in them, because he wants us to have a partnership in his interest in Israel, and because the salvation of some of your own loved ones hangs upon the Jews knowing the story, be faithful. You say you have labored among them for so many years and never have succeeded in turning a Jewish heart to Christ? Remember what I told you; the Lord did not send you to baptize Jews, but he sent you to preach. If it had been for baptizing I would have given up the ministry long ago, although, thank God, he has given me as

much fruit as I know any other man has had who is preaching the Gospel; yet I would despair, because I would consider my fruits as not a drop in the ocean compared to the multitudes that are perishing, and I would be tempted to give up preaching. But, beloved, I am preaching because the Lord sent me to preach. And for my encouragement he told me two things; that my labors shall not be in vain in the Lord, and also, "My Word shall not return unto me void."

Another reason why we should evangelize the Jew is that in the end of the tribulation the Lord Jesus is to come back to earth, all the way. He does not come to earth for us. He descends from heaven and we rise from earth and meet him in the air. After the tribulation he comes down to earth. The Lord tells us through Zechariah that "His feet shall stand in that day upon the Mount of Olives." It was on Olivet that the angel messengers said to the amazed disciples, as Jesus ascended into heaven, "Why stand ye gazing up into heaven? This same Jesus whom ye have seen being taken up into the heavens, will so come in like manner." And Zechariah tells us in the twelfth chapter that in that day he will pour upon the house of David and upon the inhabitants of Jerusalem (that cannot be the Church or any of the Gentiles) the Spirit of grace and of supplication, and they shall look upon him whom they have pierced.

It is a marvelous passage, which at once establishes the deity of the Lord Jesus Christ and his personality and oneness with the Father, Jehovah, the God of Abraham, the God who created the universe; Jehovah, the covenant-keeping God was pierced in the body of Jesus Christ. "And they shall look upon Him whom they have pierced, and when they see Him they will mourn as one mourneth for his only begotten or for his firstborn, so will they mourn." They will be ashamed to look one another in the face, and they will turn, each family apart, and each member of each family apart.

Take my family for instance, five sisters, brother, mother, supposing they are all there? Despised and rejected because I name the name of the Lord Jesus, that crucified one, which means "the accursed one," accursed for us. They will see him. Yes, it may be that they will *literally* see him. They may go to Palestine in this present movement, and may be there at the time he comes. They turned one from the other when I told them the story, and were ashamed to look one another in the face, because their mother's son had

turned traitor and had apostatized from the faith of the fathers. They embrace one another in sympathy, and poured out their soul in tears. They will see him—and they will be shamed. The two sisters who believe now because they saw the miracles the Lord did on behalf of mother when she found the Lord, went to my sister in the Bronx and said, "Sister, why do you to continue to hate brother?"

She almost devoured them when she cried, "It is because I love him that I cannot recognize him as my brother."

They pleaded with her to desist, saying, "We were all grieved, but we treated him as a brother, we pitied him; you can do the same."

"No, I cannot," she persisted, "I would be compromising, I would be giving up my God if I did."

Ah, when they shall see him, the pierced one, that sister will be the first one to turn away from the rest with, "Oh, why was I so blind, so mean, so stupid!" and the others will be ashamed to look her in the face, not wanting to say, "Ah, I told you," but thinking, "Her heart is wounded now, I do not want to sprinkle salt in the open sore," and they will turn away saying, "Lord, you deal with her now."

Beloved, how are the Jews to know when they see a pierced man, a man with a pierced body, hands, head, heart, feet, the marks of the blood still there, the body bloodless, standing on the Mount of Olives? How should they know that it is Jesus whom they despised? Millions of them do not know the story of the cross. How should they know that it is he? *We must tell it to them.* We must prepare the Jew for that day.

How sad it is that the church has neglected evangelizing the Jew. She has gone to the ends of the earth, but those who should know first were neglected.

I am often asked, "Ought not a Jew to go to the Jews?" Yes, the Jews ought to go to the Jews, but everybody else ought to go to the Jew.

"Hasn't the Jew the advantage?"

And remember that you who are of Gentile blood have the advantage when it comes to evangelizing the Jews. You can go to them and they will think more of you as a Christian neighbor when you come to them and offer to them your religion, your Christ. Otherwise they think that you do not believe it yourself when you never approach them, and they hold you in contempt. When you go to them they will think,

"Just a zealous religious person," and they will pity you; but after a while they will open their ears a little wider, they will open their eyes and look straight into your eyes, the Holy Spirit will open the door of the heart and enlighten them, and they will believe.

When I come to them and open the question, they say, "What? You a Jew, you say you are a Jew and you are a Christian and believe in Jesus Christ? You are no Jew!" That settles it! The door is shut. The only chance I have of approaching the average Jew is to live with him for years and prove myself to him that I am above reproach and gain his confidence. Then he may listen to me, and when he does he will be convinced that my character is not such that I would sell my soul for money. Then there is only one other conclusion to come to, that I am feeble-minded, and he will listen to me with pity.

Summing up our three hours' work, we should be interested in evangelizing the Jew because God's interest is so deep and strong in them; second, because God wants us to have a partnership in his work in connection with that people, and third, because the Jews are to be the tribulation witnesses and they are to recognize the Lord when he finally comes to earth, and through their recognition will come the reception and the crowning, and then their testimony as a nation will be carried to all the nations of the earth, and the whole world will come to a knowledge of God. In that day the conversion of your own loved ones may depend upon their testimony.

If you can bring to a knowledge of God through faith in Jesus Christ, a Jew, you bring in a multitude of Gentiles with that one. You find a Jew who has found the Lord Jesus Christ and he is not sitting still, but he is witnessing. He may be feeble in many ways, but the hearts of Gentiles are stirred through his testimony as they are not stirred by Gentiles. Every Jew who witnesses in a feeble manner brings forth more fruit from Gentile fields than the average Gentile working in the same place.

I am not making a plea for my people because they *are* my people, but for your own sakes, that your loved ones may be saved through your testimony now to the Jews, and for your own benefit eternally, for it is the will of God, it is God's plan. "I will bless them that bless thee." Present, temporal blessings are assured you if you bless the Jew, and permanent and eternal blessings shall be yours if you accept God's instruction.

IV. WHY JEWISH EVANGELIZATION PAYS

By the Rev. J. S. Flacks

ANOTHER reason why we should be interested in Jewish evangelization is because of the profitableness of the field. This may strike you peculiarly, because you have heard the expression that it is so hard to convert a Jew. Yes, it is hard. I will tell you the reason for it. We have not been using the proper hammer. The Lord knows the Jewish heart is stony, but not more so than the heart of the Gentile. His heart is stiff and he does not want to bow down, but do you not know some of your own loved ones who have just as stiff necks? The Lord describes the characteristics of the Jew, that everyone of us, when we read about them, may see himself, for he is of the same stock of Adam through Abraham.

The only difference is that through Abraham God is responsible for them, because of certain promises made to them which he must fulfill. Otherwise they are no better than other people and no worse than others. They are all of the stock of Adam, fallen men, degenerated men, and all of us must be regenerated.

Since I admit that the Jew is no better than the Gentile, although claiming that he is no worse, how can I consistently claim that the field is so profitable? You think that I mean it is more profitable than any other field? That is just exactly what I mean. I mean that you can bring a Jew to Christ quicker than you can a heathen. That is not a surmise of my own, it is the word of God. "For I am not ashamed of the Gospel of Christ: for it is the power of God unto salvation to everyone that believeth; to the Jew first, and also to the Greek" (Rom. 1: 16). Thousands of Christians have thought the heart of that text "To the *Jew first,*" applied to the Jew's priority right to the Gospel. I hope that I can discredit that claim. I do not have to plead that by twisting Scripture, claiming for my people priority. The reasons that we have seen already in our studies ought to be sufficient to stir our hearts to Jewish evangelization. Hundreds of passages might be gathered out from both the Old Testament and the New to stir us further, but this particular passage is often used to prove the priority right of the Jew to the Gospel: "Ye shall be witnesses unto me both in Jerusalem, and in all

Judea, and in Samaria, and unto the uttermost part of the earth."

We are to begin at Jerusalem, and it means literally Jerusalem—not Cleveland, not my home town. If that were the program of the church you would find multitudes of Jews saved. But this text does not deal with the priority question.

Paul, by the Holy Spirit, says, "I am not ashamed of the Gospel of Christ."

"The whole world is ashamed of it; the Jew stumbles all over it, and the Greek sneers at it. Why are you not ashamed? You are not an ordinary person, not an illiterate person, a common person; you are a man of intelligence, highly educated. How can you say that you are not ashamed of that of which the whole world is ashamed, Paul?"

Paul answers: "Because it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek." The Gospel is the hammer of God unto salvation to break the stony heart of everybody who will put himself under God's hammer. To those the Gospel will prove itself the power of God. How would you differentiate as to what people it is more powerful than to others? "To the Jew first," our text says.

Let us take two men, for example, one a Jew and the other a Gentile. Both have stony hearts opposed to the truth and to God. They do not believe. The Gospel is the only hope of breaking their hearts and bringing them to salvation. As a minister of the manifold grace of God I must be no respecter of persons any more than Jesus is. "God so loved the *world,*" and "The love of Christ constraineth me," sends me out to all people, whoever I can get to listen.

I begin to deal with them with the fact, "God created the heavens and the earth." (The Jew knows that.) Then he created man. (The Jew knows that.) Man listened to the serpent instead of to God, and obeyed the serpent rather than God. (The Jew knows that.) God warned man beforehand that if he disobeyed, dying he should die. When he disobeyed he took upon him the curse, the wages of sin, in one stroke. Then God, in mercy, came along and made a promise to fallen man that the seed of the woman, whose heel (who will be a Jew) should be bruised by the serpent, shall crush the serpent's head. That was the first promise of the coming of the Redeemer. (The Jew knows that.)

As you tell the story, all the way through, wherever you

mention God's promise of the Redeemer and of redemption, you have to stop with the heathen and explain that to him. Each point is a stroke of the hammer, and the Jew knows all these things. After I have explained all this to the heathen he knows as much as the Jew knows, and I address them both, "I now want to present to you the Redeemer whom God has promised in the Old Testament, the One whom we call in English, Jesus the Christ, the Jewish Messiah."

I begin with the New Testament, "The book of the generation of Jesus Christ, the son of David, the son of Abraham." "The birth of Jesus Christ was on this wise."

The Jew does not know anything about the birth of Jesus Christ, his death, his resurrection, or any of those things any more than the heathen does. Let us say that it will take me a hundred strokes with the New Testament hammer to convince the two men. They are both on an equal plane now. I have persuaded the Jew to lay aside his prejudice and he is listening as attentively as the heathen. It takes a hundred strokes to convince them that Jesus is the Christ, the Saviour of the world; but it has taken two hundred, yea, a thousand strokes, to convince the heathen, because he is ignorant of the Old Testament, with which the Jew is familiar. It takes less time and less effort with a trained Jew than with a Gentile, for he already knows the foundation, he has gone through the grammar school, and what he needs is university instruction, higher learning; while with the heathen you have to begin with the primary and carry him up through all the grades.

That is what the Word of God teaches us. Time would fail me in telling of the many Jews and Jewesses who were persuaded by the Gospel and who have taken up the cross daily, following the Lord Jesus, and have laid down their lives as martyrs, and counted the reproaches of Christ greater riches than the treasures of Egypt.

The reason the church is in confusion is because she has neglected God's plans, she has neglected the Jew. The Jew is lending a tremendous influence in the universities to-day where young men and women have come from Christian homes. If the church fails to Christianize the Jew, the Jew will be a great factor in de-Christianizing the Gentile.

May God grant us the grace to follow the leading of the Lord according to His Word.

GOD'S MISSIONARY CALL

By Mrs. J. Harvey Borton

THERE are young people in this conference who have definitely, sincerely, genuinely given their lives to the Lord Jesus Christ, and they are saying, "If I knew that I were called to the foreign field I would go; but I do not know what a call is. I have never felt a call."

But you never *feel* a call, you hear a call. You never make that excuse to your mother when she calls, "I did not feel you calling."

And second, it is not a call, it is a command. "Go ye into all the world, and preach the Gospel to every creature" is a command spoken to every disciple of the Lord Jesus Christ. It is a command, and we must obey. Whether we go in body or not, we must take upon our hearts, every one of us who has given his life to the Lord Jesus Christ, the task of making him known to the ends of the earth. "Go ye into all the world, and preach the gospel to every creature."

Furthermore, if you needed to hear a call you have heard the call to-night. Never again can you say you have not heard the call. The call has been given from this platform to-night.

But I know what you mean when you say that; you want a real conviction concerning the place where God would have you live your life. You do not want to make a mistake; and truly it would be a great tragedy for any one of us to be in the wrong place. So what we want is really to know what God's will is for our life. I am going to give you some simple things that God himself has taught me, principles which I use in every decision that I make, which I have tested out for myself.

First, I hand my life over to God in utter surrender of every part of my being. That is according to the Word of God, "I beseech you therefore, by the mercies of God, that ye present your bodies, a living sacrifice, . . . that ye may prove what is God's acceptable and perfect will." In Hebrews 10: 5, 7, it was said of the Lord Jesus Christ that he did not come for sacrifice or burnt offering, "But a body hast thou prepared me . . . I am come to do thy will," —a body prepared to do the will of God.

Second, I tell God (He knows it is in my heart, but I tell

him again), "Lord, I am determined to do Thy will the minute I know it."

There are two attitudes we can have towards the will of God. The first attitude is this: we want to find out the will of God, and then we will decide whether we will do it or not. The other attitude is: I want to know the will of God so that I can do it,—the determination to do the will of God. Christ himself said, in John 7: 17, "He that willeth to do his will shall know this of the teaching, whether it be of God, or whether I speak of myself." We shall be given any teaching that we need concerning important, or what may seem unimportant decisions, if we take the attitude of determination to do God's will.

Christ himself did this. In John 5: 30, he says, "I can of mine own self do nothing; as I hear, I judge, and my judgment is righteous because I seek not mine own will, but the will of the Father." That word "judgment" is the Greek word *krisis,* our word crisis, and I think could be accurately translated, "I make right decisions because I seek not my own will, but the will of the Father." To know the will of God we must have an utterly surrendered life, with a determination to do his will the moment we know it.

The third requisite is prayer, in which there are really three things,—the guidance of the Holy Spirit, the Holy Spirit abiding in the utterly surrendered life (He has come to guide us, "He will guide you into all truth," Christ said), and prayer for the deepening—and this is very practical—conviction of the thing that God wants us to do; that he will not let it get away from us, that he will press it upon our hearts again and again and again. I have had girls tell me that sometimes, when they have been sitting in an audience listening to a sermon, certain sentences seemed to be spoken directly to them individually as if to no one else. We shall hear the voice of God, and he will deepen the conviction in many ways.

Then pray that he will open the way that is his will, and close the way that is contrary to his will. I have never known him to fail. He is more eager to show us his will than we are to know it. He will show us if we really give him the opportunity. It is not a call that we should listen for; it is a command, and he will deepen the conviction in your heart. If he wants you in person to go to the non-Christian world he will open the door, and "Step by step as thou goest, the way will open before thee."

AN AMERICAN GIRL'S SURRENDER

By Lois Reed MacLure

As many of you know, I was born in India. When I was eight or nine years old something happened in my life which I have never forgotten, for it was the first time that I, as a child, came into contact with the suffering of the girls in India.

The wife of one of the army officers brought a young Indian girl to my mother, and I wish you could have seen her. The officer's wife had heard a great deal of crying and screaming in the compound. She investigated and found this young girl, who was married to one of the men on the compound. He had beaten her cruelly, and the child was in a frightened heap in a corner. She took the little girl, no larger than I, and kept her with her that night, then brought her to mother.

Her clothes were dirty and torn, and they took them from her, gave her a bath, and her body was found to be bruised and scarred from the beatings of this man. After a great deal of trouble they took her to the courts, and she was given the right to decide where she wanted to go, back to the man or to stay with the missionaries. She decided to stay with mother, but when they came out a crowd gathered around, she became frightened, and had to go back to her husband, into that utter physical pain and darkness, with the spiritual darkness far greater. I have remembered that all these years.

I had to overcome two temptations in volunteering for foreign missionary service. The first was that I was a missionary's child, and everybody came to me, as they do to all missionary children, saying, "I suppose you are going back." I determined I would not go back, for I did not see any greater necessity for my going than for any of the rest of the people to go. However, I could not get away from the suffering and need I had seen. So when I was a Sophomore in college I volunteered as a missionary, but I did it in my own strength, and was sorry I did it, afterwards, because things came to me in college which I thought I could not give up.

I was taking two courses, one the regular Bachelor of Arts, and also the music course, and was so busy that I began to omit Bible study and prayer, thinking the morning chapel service of fifteen minutes to a half hour was enough, enjoyed in company with two hundred and fifty other students.

I went to four services on Sunday and practised Sunday afternoon for choir rehearsal, and thought that was time enough given to the Lord, and grew very far from the things of Christ; and finally became too busy even to attend chapel service.

The day before I was graduated one of the sopranos of the Metropolitan Opera Company was at the college. She gave a recital, and I was her accompanist. She had intended leaving early on Commencement day, but decided to stay over because she wanted to hear me play again, and was interested in my musical ability. The professor of music at the college wanted me to come back another year for extra theory work and go on with my piano study. Two of my professors told me I was limiting myself by confining myself to music, but I decided to go on with it.

That summer I went to New York with a young woman who had been teaching piano at college. She took me to her master, and although I had not practised for over a month and was very much frightened at the idea of playing for this artist, who had a long waiting list, he accepted me. I began work with him that winter, and he told me that in two years he would put me on the platform as a concert pianist.

In April I developed neuritis and had to give up my musical career, and could not touch the piano. There was nothing in my life to fill the void, and I began to think that the God of whom I had heard so much, who was supposed to be kind, was only a myth. After lying awake nights in pain and suffering, with plenty of time to think, I decided that if there was a God I did not know him the way mother did.

Things went on from bad to worse. Last April, a whole year after I had had to give up my work, we had some of our college friends at our cabin in the woods at New Lisbon, N. J. They were all Christians, most of them missionary volunteers, and they talked about the fields to which they were going, and asked when I was going. How could I be a missionary when I did not even believe in Christ? On Sabbath morning one of the boys had charge of the meeting on the porch, and told us some very wonderful things of the life that is Christ, and that night another boy had charge of the meeting and turned it into a testimony meeting, asking just what Christ meant to us. The others testified, but Christ meant nothing to me, and I was very lonely, the only one who did not know Christ.

I could not stand it any longer, and decided to have a talk

with a friend the next morning. He asked me if I had surrendered my music, and I told him I had not. I had always, in my school life, been proud of "playing fair," and I realized that I was not playing fair with God. So I prayed that if there were a God he would take my whole life, even my music. I knew I was safe, for if there was a God it was worth while to give him my music, and if there wasn't I could take it back again.

That morning I found that there was a God. My friend had told me that if I would surrender everything to God he would reveal himself to me. I found that his Son was worth far more to me than my music had ever been, and it has been perfectly wonderful since then.

FROM A GIRL WHO HATED CONFERENCES

By Esther E. Grether

I HAVE a confession to make, because I think perhaps there might be some young person here who thinks I am naturally religiously inclined, and who needs to be disillusioned. There was a time when I not only cared nothing for the things of God, but (I say it with sorrow) I went as far to the other extreme as I could go. If it had not been for the Lord Jesus Christ I would have gone very deep into the world. I loved to dance, loved rag-time music, cheap novels, the movies, everything that goes with the world, and I had a passion to go on the stage.

Then I joined the church. Mother did not want me to join the church because she knew my motive was very unworthy, that I liked some people in the Catechism class and wanted to be with them. I filled church space every Sunday, and put in my coin, and thought I was respectable.

One day mother asked me to go to Erieside Bible Conference, and I said, "What do I want there? I do not like the sawdust trail stuff; it doesn't appeal to me at all."

I went, thinking there would be a lot of noise and commotion, and who do you suppose the Lord put on the program that afternoon? Just the one I needed—Mr. Lewis Sperry Chafer. You know how quiet he is; and he was talking about the grace of God. He was showing a holy God, and it did not need anybody to tell me I was in sin when I saw the holiness of God. My heart, empty as it was, cried out to God. They were talking about peace, and I never knew a thing about peace in my life. I was restless. One day I wanted to go on the stage, and the next day wanted to do something else. What Mr. Chafer was talking about was so blessed that nothing could keep me from going to more meetings, and I drank in all that the Lord Jesus had. I praise his name to-night that he lifted me from sinking sands, he took me, a church-member, and made me a Christian.

I was full of joy, and wondered what I could do for him. Then came the missionary appeal, and I saw the millions upon millions Christless, going to graves that would be for all eternity in darkness, with no hope of the resurrection of life. I wanted to tell them of Jesus, and that is the reason I am a volunteer.

He took me out of the world, from all my sin, and he made me clean, and showed me a need. I plead with the young people here who can give their lives. If you want to know the fulness of joy that is in Christ Jesus, tell him you are perfectly willing to do his will. We do believe that the Lord Jesus is coming again, and we have a deep conviction that it is going to be soon. Is there anything we can do that is more worth while? Here you have a small circle of friends, but out there think of the thousands upon thousands that you can talk to of Christ that may be saved for all eternity. He is calling to-night, and I plead with you to hear, so that your joy in him may be full.

VICTORIOUS LIFE MIRACLES IN CHINA

By the Rev. J. W. Kennington,
Chaohsien, Anhwei, China

CHAOHSIEN is a town of 300,000 people in a district where we have four churches for over a million people. I have been working in evangelistic work for nine years. The first seven years were more or less preparatory, because in the seventh year, or 1920, my whole work was changed by the visit of Mr. Trumbull to China. I want to say as a testimony to the message of this conference, that the Victorious Life message absolutely transformed our work, our station, and gave us a new life, a life that we had never known before, and that our section of the country had never seen.

I want to tell you of some of the conversions and miracles of grace.

One day, about three o'clock in the afternoon, I had a man brought to me by one of my church-members. This man had been an opium smoker for fifteen years. The habit was getting almost to the end of the man's strength, and every alternate day at about five o'clock the habit would come upon him, almost as a baby is taken with convulsions. They brought him to me at three o'clock in the afternoon and asked me if Christ could save him.

Our new experience in the Gospel gave us faith to believe that God could save that man, so I told him God could and would save him. We took the Bible and he and the church-member and I sat down together. The man told us his story, told of his wicked life, and said that if God did not save him that afternoon the only thing he could do was to take his wife and sell her. He had already bargained with a man to sell his wife for three hundred dollars. If God did not save him that afternoon she was going to be sold the next day to provide more opium for him.

We took the Bible and I showed him scores of Scriptures, and led him by the way of the cross. As fast as we could give him the message he accepted it and believed it. I gave him the Bible, having marked the passages. He picked it up in a very nervous way, fumbled with it and said he could not find those passages. I took a piece of paper and wrote the Scriptures on it and pasted it in the back, and gave it to him.

Then we knelt down and prayed and committed the case entirely to the Lord.

He went home, and it was four-thirty. The opium fit was due in half an hour, and was very regular in this man's experience. If God was going to save him and going to vindicate his Gospel and prove the power of the Gospel in Chaohsien, He had thirty minutes in which to do it. He put the Bible upon his bed, read the passages of Scripture, committed himself absolutely to the Lord, put the Bible beneath his pillow, got into bed and went to sleep and wakened only after fifteen hours—cured. The Lord took the habit right out of him.

Dr. Powell, my colleague in our station, said he had been preparing a special treatment for opium patients, but that if we were going to work like that in China he would set the treatment aside.

Another man was a magistrate in a town near us, in charge of a large district. Like all the Chinese officials, he was a terrible grafter. He took money from people, threw them into jail and robbed everybody here and there, and they had to await his will before they could get out of jail. He got so bad that they turned him out of the town and he came to Chaohsien and came to church and sat in the back seat one Sunday morning when I was preaching on the second coming of Christ. The message went right to that man's heart and he came the next day to see us. He sought out our Chinese evangelist first of all, and said, "I want to be a Christian, but I cannot be a Christian. On this paper are the names of thirty people whom I have robbed and thrown into jail. This list is between me and salvation. What can I do with them?"

We had been reading Finney on Revivals, and I said, "Brother, you have to take every one of those cases and pay the money back, and apologize, and do your best to make restitution in every case. He went home for two weeks to think about it, and said, "I will do as you want me to do."

"No," I remonstrated, "it is what the Lord wants you to do."

I had the privilege of taking that man back to the town, calling the elders together (about sixty of the city elders) and hearing him tell his story. They sat in a group in the large schoolhouse, and they laughed and said, "Here is another foreigner being fooled by a Chinese." But when that magis-

trate stood up, repeated his story, and then took out a roll of money and said, "There is the first instalment," they began to *believe*.

That is the way God is saving China.

THE ONE LAW OF SERVICE

By Mrs. E. B. Young

I AM going to give you a little outline,—one field, one condition, one need, one law of service and one hope. There is just one field, you know, as God looks down on the world today. It is his world, and it is just one field. He never divided it into home and foreign missions. That was just of men. It is all dear to his heart, and it is one field. "The field is the world."

There is just one condition everywhere in all this great field. We are all gone astray, it tells us in Isaiah 53: 6, "All we like sheep have gone astray." And there is just one need,—Jesus, Jesus. That is what we have been telling the people about in those isolated districts, about Jesus. And if any are going out into the foreign mission field with any other thought than to take Jesus I am sure they will fail. Jesus is the only one who ever meets the need of a lost soul.

You know Moses really prayed that his name might be blotted out of the book of life unless his kinsmen according to the flesh could be brought in. There never was such a prayer as that before. But the Lord Jesus Christ *took the place of the lost soul.* Then God gave me this beautiful thought as I was going away from the Cedar Lake conference: Jesus did not just come to accomplish redemption and then go back to the glory as he was before. *He will always be a man,* our representative up there in the Glory, and he is representing us up there, and we ought to be representing him down here. That is why I am here tonight. Nothing else would ever tempt me to come.

Jesus is the only one who will ever meet the need of the world, so let us not take anything but Jesus out to the dark places of the earth.

It was only Jesus that ever met the need of M———, on the Tibetan border, a poor soul under the awful influence of opium, just an opium slave. Do you think any other power, educational power, or the power of civilization, or anything

Editor's Note—Mrs. Young would call herself a "plain countrywoman," whose home is at Wayne, Nebraska; she and her husband have no temporal means except the most scanty income. Yet she is now the channel of support for some sixty missionaries or native workers in various foreign fields throughout the world.

else, could ever have touched him as he lay there, just an outcast, worthless? Then the Lord Jesus Christ met his need, and what do you suppose he is doing? Preaching. He is out telling the Gospel and winning hundreds to Jesus Christ. It only takes about sixty dollars a year to keep him in the work all the time.

There is just one law of service. We have a wrong idea about this law of service. So many people think there are two standards of service, but he says, "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service."

We like to have the missionaries go out by faith and trust God for everything. How about yourself? How about your own life? God does not intend us to live careless lives here at home and then send out the missionaries to suffer, to meet the awful needs of heathenism, to see the sights that are so terrible and so depressing. They come under the spell of Satan such as you and I have never heard of. Then we spend our evenings for pleasure and spend our money for fine things and for the luxuries of life.

There is only one standard of consecration, and that is a *living* sacrifice. Are you a living sacrifice? Do you spend your nights alone with Jesus? Have you come to the place of entire surrender to him, just letting him have his way with you? I want to tell you about several whom I know are living sacrifices. One is a young woman up on the Sioux Indian reservation. She came down to school and came to my Bible class, and found the Lord Jesus Christ. I thought I had never seen anyone so illy prepared to go to school. I found that she was living in someone's cellar and was working on Saturdays to pay her way through Normal School. I became very much interested in her because she was fully surrendered to the Lord, had such a sweet testimony, and I wanted to visit her home.

We went to the Sioux reservation and came around by the creek, and on the other side of the hill lived this beautiful Christian girl. Her mother was blind and her father a helpless cripple, and the daughter was doing the farming. She had made a harness out of rope, a strange-looking harness, and was farming the side hill country and helping to care for a large family of children. There wasn't a thing in that home that a girl would love, not a picture on the wall, not a

rug, not a bit of brightness in the home. It was just a dug-out on the hillside. At first she said, "Oh, Mrs. Young, I didn't want you to see it. *You to see it.*"

There were no dishes with which to set the table, there were no beds to sleep in, and her poor, helpless father lay on a sort of pallet on the floor. We sat down beside him in his helplessness. He could not even feed himself.

We were talking about the things of the Lord, and she said, through her tears, "Do you know, Mrs. Young, a new joy has come into my life."

"A new joy?" I inquired. "Tell me about it."

"I am going to teach our district school this coming year and I am going to get fifty dollars a month, and I am going to give five dollars a month to missions."

"Why how can you do it?" I asked, calling her by name, "when you are so needy here at home?"

I never saw such a hurt look in anyone's face. She looked just like a wounded animal. She looked into my face and said, "Oh, Mrs. Young, you would not take that joy away from me, would you? It has been my gleam of hope so many times as I have been thinking how someone might find the Lord Jesus Christ through that bit I would send every month. You would not take it away from me, would you? It would be like taking the joy out of my life."

I did not say any more about it, but in the fall when I chanced to see her again, I said, "D——, what I wanted to ask was, how did your father feel about it when you gave so much to missions?"

"Why, Mrs. Young," she said, "I gave him all the rest of it."

God did wonderful things through that girl's offering in sending the Gospel to the uttermost part of the earth. And not only that, but I have known her to walk five miles through the deep snow to superintend two Sunday-schools, one in the morning and one in the afternoon, and she is rather a frail girl.

Then I want to tell you about Mrs. Y——, a Bohemian woman on the reservation. She entertained us in her home when we were out there trying to find some place where we could locate services and find a place of entertainment. We could not find any place for miles around where we could spend the night among those Indians and Bohemians. Finally they said, "You can come to our house." We found such a

tiny house, with a great fat feather-bed on the lounge that opened up, and they said we could stay with them. We wondered how they could get along with us, but they said we were welcome and they would love to have us come, and I felt the Lord wanted us to go there, though it was a long way from the meeting place.

I wondered how I could interest her in missions. It is so hard to interest people who never have heard of such a thing. So I prayed and prayed about it, and she asked me if I would help her cook for threshers. I told her I would. I thought perhaps the Lord wanted me to get up at four o'clock in the morning and cook for threshers and then go to the place of meeting and have meetings at night. That is the way we did through that week. But I prayed about everything, I would draw her along with me, and we would pray that everything would hold out, the bread and the meat and everything. Then I would testify of the wonderful things that God was doing through the native ministry.

I said, "Lord, I know they are awfully poor, but how much poorer are those who have never heard of Thee." I prayed that God would put it into her heart to take The Sunday School Times, because I wanted her to know about the life of victory. Then I prayed that God would put it into her mind to buy a Scofield Bible. I knew it would be an expensive Bible, but wanted her to get the dispensational teaching. And I asked Him to put it into her heart to take a native worker, and that her oldest daughter would give her life to missions.

The Lord answered every one of those prayers. I praise him for it. The last thing before I came away she got out her check book and said, "How much did you say it would cost for one of those native missionaries?" She said it in her quaint, broken way. I told her, and she went on writing the check. She said, "You see that little corn-field out there, about ten acres? I planted that and cultivated it all myself. That is my corn, and I will give you this money on that corn."

"Hadn't you better wait," I inquired, "until you have harvested your corn?"

"Well, Mrs. Young," she replied, "it came to me like this, this morning. My husband borrowed money to buy hogs, and if he can borrow money to buy hogs I can borrow money to spread the Gospel."

She gave me much more than the cost, and I said, "How is this?"

She said, "I told the Lord if my husband's mother gave us a little gift (she usually did in the fall) that I would give it to missions, and I made out the check like I promised the Lord I would."

Then she had The Sunday School Times, the Scofield Bible, and the missionary to pray for. And the last night of the meeting her sweet young daughter came weeping to surrender her life to Christ. I said, "L——, I thought you were a Christian."

"I am," she answered.

"I thought you had surrendered to Him?"

"I have," she replied.

"Well, L——, why did you come?"

"Jesus wants me to go to China," she told me.

Oh, how I do praise God for the way he worked in that home! He did a great many more things in that little meeting, and it was very precious to see his working out there.

Last Sunday night there was a man whom God touched to make an offering to missions. I can see that group now, in that little Congregational church, a desolate place where there had not been a service for two years. And here were those who had accepted Christ during the week of meetings. I said, "Would you like to say anything to-night, to make a little confession or testimony?"

One young farmer said, "I gave up my tobacco a few years ago. My hired man was saved and he threw away his tobacco, and I had been a Christian a long while, and I thought I ought to give up my tobacco." And he whispered to me that he would give one hundred dollars a year for missions.

I said, "Can you do it?"

He answered, "Well, if I wanted another head of cattle I could go and buy it. If I wanted another piece of farm machinery I would go and buy it. And I have been thinking about the Lord Jesus Christ and his need over there, and I thought I could invest something for him."

One man in Texas last winter, when we were having a little meeting in a Methodist church, became interested. His wife was longing so to have a native worker in some foreign country, and she came to my room and said, "Let us pray for

my husband. He is not ready yet. He does not seem interested."

"Yes, we can pray for him," I agreed with her, and we knelt together and prayed for them both.

She went home, and as she was sitting there in their pleasant living room with her husband, discussing this matter of giving toward this missionary, his bird-dog, for which he had paid one hundred dollars just a few months before, walked right into that living room, lay down and died.

That night Mr. M—— said he would like to say a few words at the close of the meeting. He stood and wept until every person in that congregation was weeping, until he could get control of his voice. Then he said, "At noon I thought I could not do anything for missions, but now I can." Then he tried to tell us, but could not. After the meeting he succeeded in telling us, "God spoke to me in the death of that bird-dog. He said, 'M——, you can spend a hundred dollars for a bird-dog. What can you do to spread the Gospel? You haven't done anything.'"

There is just one hope. Jesus is going to come. He might come to-night. He is coming one of these days. We are up in the end time, right in the fringes. There has been opened in the house of David a fountain for sin and uncleanness, but when this dispensation is at an end He will descend from heaven. During this dispensation we have such a wonderful privilege,—the privilege of spreading the Gospel to the ends of the earth. Friends, are you embracing this opportunity? Oh, I trust that you are in a large measure, larger than ever before, because we may not have much more time. Why not invest largely while you are at this conference? Jesus may have been here and taken his church away before you have another conference. These are the end days. Why spend money frivolously? Why not realize what it would do? Oh, just such a little! And the souls are so hungry for Jesus, and they have never had a chance to hear.

I would not want to look into His eyes if I had not helped to take the Gospel out to the ends of the earth; I would not want to see His face, after what He has done for me. But, friends, there is opportunity yet, because He has not come. He is waiting for you. Do you not see? He is waiting for you. Oh, praise God that He is waiting for you. Let us awaken and be a living sacrifice!

"THE LORD'S MISSIONARY SECRETARY"

By Mrs. E. B. Young

IT is always a great joy to me to meet the Lord's people, because among them we find so many poor people. He came especially, I think, to the poor, and he has given me in a very peculiar way a message for the poor. And because he has, I want to bring you 2 Corinthians 8: 9: "For ye know the grace of our Lord Jesus Christ, that though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich." I wish I had the ability to unveil the riches of our Lord Jesus Christ. If we could just draw the curtain a bit, we should see in His oneness with the Father, in his creative ability, in his possessions, the riches of the Son of God. But he laid them aside, came into this world and became poor, that we, through his poverty, might be rich.

When he chose to come, he chose to come in poverty. We are also told that if we should see him there is no beauty in him that we should desire him. Sometimes we see famous paintings of the Lord Jesus Christ, his wonderful eyes, His face all so beautiful, but I do not like these likenesses of him so well since I found that Scripture in the fifty-third chapter of Isaiah; I believe he chose the plainest body to come in, and if any of us are plain and ugly we can rejoice in the Lord Jesus Christ, because there was no beauty in him that we should desire him.

Think of his poverty! It has been said that he rode into Jerusalem on a borrowed beast, he ate the last supper with his disciples in a borrowed room, and he was laid in a borrowed tomb. As he was hanging there on the cross, he was looking down on the last and only garment perhaps that he had (and that had been given to him), as it was being gambled for.

Out in the West we often speak of a man as "a God-forsaken man"; if he has no friends, no standing in the community, and he has lost his position. But there was only one God-forsaken man, and that was the Lord Jesus Christ when he cried, "My God, my God, why hast Thou forsaken me,"—poor in his separation from God. The very cross on which Jesus was crucified may have been made for another, perhaps for Barabbas.

Into the flesh he came, and took upon himself a name linked with our guilt and shame, "Jesus," meaning "Saviour from Sin." God had a great plan for this Son who came in the flesh, the only begotten of the Father, the firstborn of the born-again ones. He had a great plan for him during this age. His plan is to gather out a people for his name. He was so well pleased with his only Son that he wants a great many more to be like him, and he says in John 1: 12, "But as many as received him, to them gave he the power to become the sons of God, even to them that believe on his name." And the great work of this dispensation is the gathering out of a people for the name of the Lord Jesus Christ.

When that thought dawned upon me, how God was gathering out a people for his Son, to present to his Son, how it touched me. Jesus says seven times in the seventeenth chapter of John, "Those whom Thou hast given me." It is the Father's delight and joy to save a people for the name of his Son; and our riches consist in our sonship, in our being joint-heirs with the Lord Jesus Christ and partaking of the Father. Mr. Legters, in the morning Bible hour, has been telling us the wonder of our being sons, heirs with Christ of the Father, and how the Father reveals his plans to us. I want to speak to you in personal testimony of the way in which the Father has been revealing some of his plans to me. I do not see how God could take one so unlearned and so unfit, and reveal his secrets to her, but he has a purpose in it, has a right to do it, I praise him for it, and I stand in awe of him because of what he has done.

There once fell into my hands a little card showing a picture of the world in black and white, the black showing the portions of the world where they had never heard the name of Jesus Christ. That picture struck such conviction to my heart it was like the call of God to me. I was not in a position, it seemed to me, to do anything about it, and yet there came such a burden on my heart that it was simply unbearable.

I went to my pastor about it, but I was warned that if I went on with that that probably my mind would be shaken, and that I had better just drop it. But I could not drop it. Why, there was the picture of the world, and more than half had never heard of Christ, never heard of the saving grace of the Lord Jesus Christ. The thought, the burden and the call that God gave me led me into a life of prayer and a life of

separation. There was one thing upon my heart, and that was that the Gospel might get out to the ends of the earth, and that I might have some share in sending it forth.

One day when I was walking around tidying up the house, and praying at the same time (you know housewives can pray and work at the same time), I was asking the Lord for a representative in one of the dark lands. Why, it would seem a miracle to have a representative when you hardly have the necessities of life. And as I was thus praying, God gave me a wonderful vision. I am not given to having visions. I think this is the only one he ever gave me, but he needed to teach me his will.

We had a beautiful little boy with yellow curls, a very sweet, winsome, and attractive little fellow. As I was praying there, I seemed to see this child as if in death. There was the little white casket, the flowers about him, the curls about his face, and I said, "O God, is it possible you are going to take this little child from us before we can ever see any way to provide for those who have never heard of Christ?"

God seemed to say to me, "If your son should pass away could you afford him a casket? Could you afford him a burial?" I told the Lord that I could do it. Then he said to me, "My Son has gone down into death. What can you provide for him?"

I began to see the urgency of the case. I began to see that God needed that representative in China just as much as I would need a casket for my precious boy. I saw it all plainly and I knew God meant what he said to me. I knew that if I could buy that casket for the little boy we loved so much, the light of our home, the joy of our hearts, I could send the Gospel to the uttermost part of the earth.

Right there came a crisis in my life, and I decided that God had a purpose, and was going to work it out. God wonderfully opened the way for a native worker. He used that native worker and his picture to win souls to Christ. It was a marvelous and precious experience in my life. I could not keep still about it. I had to tell it to all my relatives, friends and neighbors, and there came such a missionary testimony that it seemed to me I must tell everyone about the great needs as I saw them. I did not know much about them, but that card had so impressed me with the awful needs of the lost world that I had to talk about it, pray about

it and do something about it, and God showed me I could do it.

It also created in me a great desire to know God's promises. You know, if you are poor and haven't anything at all, you are attracted to the Word of God to see what you can find. I began to take the early morning hour to search and make explorations through the Word of God to see what I could pin my faith on, what I could do about that awful problem God had put upon my heart. One day, as I was searching through the Word, I found the verse that I read tonight, and another, 2 Corinthians 9: 8, "And God is able to make all grace abound toward you; that ye, always having all sufficiency in all things, may abound to every good work."

One morning he gave me Matthew 9: 38, "Pray ye therefore the Lord of the harvest, that he will send forth labourers into his harvest." I began definitely to pray out laborers, and God began to move the hearts, and he has worked wonders. It is perfectly marvelous—the different workers that have gone out. I was thinking that perhaps I ought to have counted them, but I counted and counted until I lost track, there were so many of them.

There soon came a time when I gave my hands to the Lord Jesus Christ and told him I would be his secretary and send out all the funds and trust him for the postage and stationery, and that I would send out anything he sent. Then I told him he would have to send me information so I would know where to send those gifts. He has so wonderfully answered prayer, sending us missionaries, touching hearts, giving us many gracious experiences in fellowship.

I went to a World's Conference on Christian Fundamentals, in Philadelphia. When your heart is burning to take out the Word you do such unusual things. I started on the trip with only carfare to Sioux City. I bought a little piece of ribbon which I was needing, and that was the only expense I had, and God wonderfully financed that whole trip to Philadelphia and back and gave me such a blessing. One of the greatest was meeting Mr. Dinwiddie and hearing the first encouraging words that ever came to me in this call God had given me to spread the Gospel to the uttermost part of the earth.

I want to praise him tonight for the way he is using those workers. There is Lazola in the Tanganyika Territory in Africa. He is translating the Bible into his own tongue, a

marvelous man. Mr. Zemmer, in charge, says he is loved more than any of the native workers. There is a chieftain who has a class of thirty men whom he has won to Christ. He has that class near the grave of Alexander Mackay, and I saw the picture of the chieftain and the thirty men lined up by that grave. Oh, how wonderful that God had given me the means to send that worker to them. Then there is a man in Japan who won his entire family to Christ in a most marvelous way, and his mother became a Bible woman and won twenty policemen in a city of Chosen, and, oh, there have been so many victories through Ojami San in Japan, and God is stirring up hearts there.

I might tell of a little meeting we had in Hutchinson, Minn., where there has been a precious Victorious Life Conference, but this happened two years before that. I was telling of the precious experiences God had given me, to a group of people meeting in a church in that little town. It did not seem to me that they were being impressed very much, and I was spending the night in prayer and asking God to do something with my testimony, for I always turned it over to him and asked him to use it for his Son.

I was invited out to see a Danish family, a large family of fourteen children. I had just received word from Mr. Dinwiddie about the need in Central America, and my heart was on fire for the work there. I told Mr. M——— about it, and he went to the telephone and called up his brother, and said, "M———, come over. There is someone over here I want you to meet." He came over.

"Mrs. Young," he said, "you tell M——— what you told me."

I told him about it, and he had his check book in his hand, and was walking the floor very patiently, and he said, "Say, Mrs. Young, do you think the Lord will bless my calves?"

"Your calves," I said, "what do you mean?"

"I have been buying some calves, and I believe if I go on with the Lord he will bless my calves." I told him I thought the Lord would bless them, and he wrote out a check for two of those native workers in Central America.

The other Mr. M——— said to his wife, "L———, what can we do about this awful condition down there?"

"What can we do about it?" she asked. "You know the banks are all tied up and it is so hard to get money. I don't see how we can do *anything* about it."

"Don't you think we could take one?" he asked.

"Yes, I think we could take one," she admitted.

While he was writing the check their eldest daughter, a school teacher, came in, and the mother said, "Speak a word to my daughter. I think she might like to help." And the daughter invested also.

My heart rejoiced as we went back to the little prayer meeting we were going to have in a home. I had been telling the Lord there did not seem to be any response at all to the testimony, and my heart was lifted up to him on the way to the meeting. I must tell you about the testimonies we had there that night. I said to them, "I have been telling you about the burden on my heart these days. I would be so glad to hear of some of the burdens coming to rest on your hearts."

The wife of a railroad man arose and said, "You know, Mrs. Young, the children heard your testimony in the Sunday afternoon meeting, and I told them not to go in the evening because they have to get up so early in the morning to get ready for school. I told them to put out the lights carefully and to be quiet and go to sleep. When I returned home the children were not asleep, and the lights were all blazing. I said, 'Boys, how does this come? You have never treated me this way before.' 'Well, you see, mother,' they explained, 'we heard about those native workers this afternoon, and we got our bank that had our baby pennies in it, and we shook the bank, and we found we had eleven dollars in our bank of our baby money. And we could not go to bed when we found we had eleven dollars in that bank, until we found out how we could earn the rest until we had enough to have a missionary of our own. We have it almost figured out, because there are three of us and we could work all vacation, and we are sure we could have a missionary. As soon as we get it figured out we can go to bed and go to sleep.'"

Another young woman rose, and her voice was trembling, and I could see she was very much wrought upon. She said, "I must tell you about our little daughter. When we got home from the Sunday afternoon meeting we set the victrola in motion thinking we would have some music while dinner was in preparation. We bought the victrola only recently, a very good one. We wanted it for the two children, because their father is away a good deal, and we are very fond of music. Our little daughter listened a while

with wide-open eyes. Then she came to me and said, 'Mother, do you think it is right for us to have this victrola? Don't you know there are hundreds of people in the world today who have never heard about Christ? Let us stop the music and sell it, and have a missionary.'"

"You had better speak to your father about it," the mother told her. She went over in front of her father, and with clasped hands, she said, "Papa, don't you know there are so many in the world today who have never heard about Jesus? Do you think we ought to have that victrola?" She said to me, "I think we will take a missionary, Mrs. Young."

That night I had such a night in prayer. I said, "Lord, you wouldn't ask me to take the money from that victrola, when those children love it so much. It would be so hard." For I remembered how my own children loved music. I think I must have had the experience Paul had when he said they "pressed" upon him so. I knelt by the bed in prayer and the Lord told me plainly that if they sold the victrola and could not have any music in their home, he would let the angels sing to their hearts until they would never miss it. How I did rejoice when the Lord told me he would make music in their hearts! They have a missionary, too.

These are only instances. He is working all the time. I never know what he is going to do next.

The morning after I left Hutchinson I went over to M———, and was introduced to a wonderful intercessor. A friend said, "You ought to know Mr E———, he is praying for people by name by the hundreds all over the world. He would be delighted to meet you." As I was talking to him he spoke of a very great burden on his heart for some missionaries on the Tibetan border. I said, "O God, I have not prayed for Tibet. I have not cared as I ought to have cared." I asked Him to forgive me, and somehow the burden Mr. E— — carried seemed to come on my heart. I went home and arranged Mr. Young's books in the little library, and I found a book telling about that very place, the Tibetan border. Well, I did not clean the book-shelves. I read the book, and as I read, my heart was so touched, more and more, pleading for those who had never heard the Gospel.

I saw that missionary's wife shortly after, and was entertained in her home, and saw her little Bible and saw how she had marked around certain verses, "This promise sustained me when I got to such-and-such-a place." "That comforted

me when I reached such-and-such-a place." I told the Lord that I would use his faith in helping that work in Tibet. I talked with this lady about the work, and she said, "We have some fine young men in training. It would be a wonderful thing if we could send them out into the work."

"How many do you have?" I inquired.

"We have nine," she replied.

"I will take them," I volunteered.

"You will take them!" she exclaimed. "How are you going to take them?"

"I will take them in His name," I told her, "I will trust God for them, and I believe he will take care of them."

She put her arms around me and we knelt together by a chair, and such praying, and such weeping! God just blended our hearts together, and it was wonderful how God sent the needs for those workers. It was in a very special way, and he touched the hearts of just the poor, those who did not have anything, those who would trust God and just believe his word and really step out in faith and send the Gospel out there.

I have a motto that reads, "My God shall supply all your needs, according to His riches in glory, by Christ Jesus." I found in the Word that it says, *"But* my God." I said, "I wonder why it says, *'But* my God.'" Then I read the context very carefully and prayerfully, and I saw that the Philippians had given out of their dire necessity to spread the Gospel through the ministry of Paul. I said, "When we step out and give of our means and of our necessity, to spread the Gospel, we are in the place where we can have all our needs supplied."

God had enabled me somehow to supply the needs of the native workers we had taken, and then I had a hundred dollars in the bank. My husband's birthday was coming, and I thought how beautiful it would be to give him that hundred dollars to buy a little Ford. I told him about it, and he was delighted. We picked out the Ford, and were very happy about it, until an awful conviction came over my soul. I had promised to give God that money to take the Gospel to the uttermost part of the earth. True, I had earned the money by selling imported work. But it was so hard to tell my husband about it. He needed it so much, and it was his birthday. I did tell him God had shown me that this particular means must go to spread the Gospel to the uttermost part of the earth.

He did not say one word, but put those catalogues away so quick. But our son spoke about it as we were walking down town. He said, "Mother, I don't think you have treated father fair. Don't you know his work is missionary work, and he has the rheumatism, and is getting so tired?"

Oh, how my heart ached! What could I do about it? I said, "Let us stop here on the street corner and ask God to send us one in his own time." On the corner of the street, under a tree, my little boy and I stood and prayed together that God would supply this need according to his riches in glory by Christ Jesus.

We did not say anything more about that Ford. It was not mentioned in the family. We had almost forgotten it, until one day I had a letter from a friend in Chicago, and she said, "Henry Ford is at the Blackstone visiting my brother. We have decided to send you a little Ford car for your work, and it will be delivered at your door, all expenses paid, on a certain date." It was just about my husband's birthday.

Oh, friends, it was a wonderful experience to me. I could look into their faces now. Now I could praise God in such a wonderful way, because he had made Philippians 4: 19 true. I took the picture of that little Ford (for there was a picture in the letter), I held it up and nearly shouted the roof off that little kitchen, to think that God had made such a promise as that.

Oh, it is such a joy! I went down to the bank the other day, after we had had this little disappointment about the automobile, and checked out every cent and sent it out! And then, about the time when the Ford came, there came letters from all over the world telling how that money had reached the fields just in time, and how God had saved so many souls through it.

We have great riches in Christ. He became poor, that ye, through his poverty, might be rich. Let us lay hold. Let us appropriate, and spread the Gospel to the uttermost part of the earth.

OUR LORD'S RETURN

By the Rev. Howard B. Dinwiddie

JESUS is coming! Is it really so? A little girl, a minister's daughter, heard her father preach. After the meeting, when they had gotten home, she said to him, "Father, was what you said this morning really so, or were you just preaching?"

Is it really so? When Mr. Legters and I were in the little town of Sopoti, northeast Salvador, we had a marvelous time. We had seen scores and scores of people become white, whiter than the whitewashed walls of that beautiful chapel nestling at the foot of the mountains, yes, whiter than snow, through the marvelous blood of Jesus Christ. We had seen the joy come into their hearts, we had seen their eyes opened, and we had seen the rivers of living water flow into them and flow through them, as they in turn brought scores and scores of souls to that little Protestant chapel.

So many came that we had to move out of the chapel, out of doors, and preached from the front porch of the chapel into the village street. We had seen those people lifted. The mountains there literally lifted their blue domes far into the clouds, but we saw those people lifted higher, into the very heavenlies, and they were exulting, through the vision, through the word of God, that they were seated with Christ Jesus at the right hand of his Father by his resurrection.

The last night of that glorious week I am sure none of us will ever forget. The people gathered into that chapel,—the old Christians and the new Christians,—all of them were new, refreshed, brought right up to date, cleansed, full of joy and love and peace. We asked, "Do you think there is anything more you could hold?"

They said no, they did not think there was. We inquired, "Can you think of anything more you would like to be told, to satisfy you?"

They said,"We have so much, we do not see how we could hold anything more." And they had. They had been there for eight days and had been filled to overflowing, and they had had new visions, and they had prayed.

That afternoon I had seen one of the most wonderful prayer-meetings of my life. I had seen an entire congregation, every member, meet together in that chapel, praying in

little groups, each one asking God for the outpouring of his Holy Spirit on their entire country. God grant that we may see some such meetings in this country! The whole congregation, of one heart and one mind, praying that God would visit their people! They had had all these things and many more.

I said, "Do you think there is anything more that could be beyond what you have heard?" and they said, "It is not possible. It is not possible. It has been so marvelous, the vision of the cross, the glories of the Christ, the provision of the Christ, the purpose of the Christ, the power of the Christ, as a mighty indwelling Lord."

Then I said, "I have something to tell you that will make all that you have heard, and all that you have experienced, and all that you are looking forward to, just fade into the background." They looked at me. Then just stared at me!

"This same wonderful Jesus," said I, "this marvelous Saviour who has cleansed you from all your sin, so there is no cloud between you and God,—this same Jesus that is your mighty Lord, your Shepherd, your Protector, your Provider, your Director,—this same Jesus, this Omnipotent One to whom hath been given all power in heaven and on earth, who dwells in you to reveal in you all the fulness of the Godhead, even through you; *this same Jesus is coming again and you shall see him face to face!*"

Beyond anything that you and I have had here this week, beyond the visions of God's Word, beyond the marvels of Calvary, beyond the reality of peace and power through the blood of Jesus Christ, beyond the glorious, glowing confidence we have that this Christ is omnipotent to keep us, there lies the great fact that Jesus Christ, God's Son, is coming again. The One whom we love we shall see. We shall see Him, thanks be to God; we shall see Him!

As a lad, my home was in the Blue Ridge Mountains of Virginia. It was a beautiful view we had from our simple home. My father was one of God's messengers to this earth, and God was pleased through his grace to use him so to picture the love of God as to lead many thousands to the knowledge of Jesus Christ. The latter part of his life he spent in evangelistic work entirely in response to the many demands that came to him out of his pastorate.

When he came home from those tours I have seen him in his favorite posture there at home during the summer months,

seated on the lawn in front of our house, watching those beautiful golden sunsets as the sun went down beyond the Blue Ridge Mountains. It was a beautiful sight. But we boys knew one thing, that though he admired the glory of that sunset he was thinking day by day, and looking forward with a living hope, to the One who should come, the brightness of whose feet should dim the radiance of the sunset glory!

Then, as I left home and went into the city of New York, that great heart of the American nation, where the great evil flood of the nation comes in such great force, my business was with the wreckage of humanity. I passed through the great department with which I was connected in the last year of my business life, two hundred thousand people every year, a tremendous, unceasing, unanswerable testimony to the presence and power and deadly working of sin, human wreckage. As I saw that great stream, as I came into contact with the tragedy of life after life, of home after home, and as I went into the homes of the people and learned their problems, I saw one thing. I saw that the truth of God's Word, I saw that the teaching of my early days, was in very truth the only hope of the world.

It has been brought home to us with tremendous force in our days that the world needs something new. Now we want more than the teaching of a child, we want more than the joy of a man's heart, we want to know, is it true? I have only one thing to turn to to see if it be true, and that is the Word of God, and just before we look at what the Word of God says about this Christ and his return, I will read to you two verses from the first chapter of Second Peter: "Knowing this first, that no prophecy of the scripture is of any private interpretation. For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost."

What this Book contains is as true as the Book is true; and what this Book contains is as true as the holy men of God were true; and what this Book contains is as true as the Holy Spirit himself is true. That is our authority, this Book, God's Word, in which he says in no uncertain terms that it came from God, God's Word. If this Book is not true then God is not true, for it is his voice to men.

How do we know Jesus is coming? He said so. Jesus Christ, God's Son, said so. In John 14: 3 he was speaking to

his disciples. He told them he was going to leave them. Their hearts were filled with sorrow, their hearts were filled with uncertainty. They had seen the hatred of the scribes, they had seen the malignancy of the Jewish people, they knew a great crisis was coming, and now the Master said, "I am going away," and sorrow filled their hearts. Then he spoke these beautiful words to them: "Let not your hearts be troubled: ye believe in God, believe also in me. In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also."

So the Lord Jesus Christ, God's Son, who said of himself, "I am the truth," of whom it is said in Revelation, "His name is Faithful and True," said of himself, "I will come again." We need no other voice. Those who believe him know it is true.

That is the first thing we need to get clear in our minds, that Jesus *is* coming. He said so. Then another thing: He is coming *as he left.* "And when he had spoken these things, while they beheld, he was taken up; and a cloud received him out of their sight. And while they looked steadfastly toward heaven as he went up, behold, two men stood by them in white apparel; which also said, Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven" (Acts 1: 11).

He will come "in like manner." He will come visibly; men will see him. Another verse of Scripture on that, in First Thessalonians, is very specific. I have no intention of exhausting the tremendous testimony of Scripture on this point. If you want to do that get a book, "Jesus Is Coming," by W. E. Blackstone, or some other book that gives you the hundreds of passages. An average of one verse in every twenty-five in the New Testament is said to be on this subject.

For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent [that is, shall not go before] them which are asleep.

For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first:

Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord.

Wherefore comfort one another with these words (I Thess. 4: 15-18).

"For the Lord himself,"—not a messenger, not a substitute, not a theory, not our going to him, *"the Lord himself* shall descend from heaven with a shout," with a call. That word means, in the Greek, a summons, a summoning call, "with the voice of the archangel and the trump of God,"—the Lord Himself. How do I know it? God says so.

We have found two things. Jesus himself is coming; and he is coming as he left. A third thing is that he is coming to take his people, "The dead in Christ shall rise first. Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air; and so shall we ever be with the Lord."

We might look back to another passage, John 14: 3, "I will come again, and receive you unto myself." Also the passage in Luke, from our Lord's own lips. In the seventeenth chapter he tells us distinctly that he is coming back to take his people, and that taking involves a separation:

Even thus shall it be in the day when the Son of man is revealed.
In that day, he which shall be upon the housetop, and his stuff in the house, let him not come down to take it away: and he that is in the field, let him likewise not return back.
Remember Lot's wife.
Whosoever shall seek to save his life shall lose it; and whosoever shall lose his life shall preserve it.
I tell you, in that night there shall be two men in one bed; the one shall be taken, and the other shall be left.
Two men shall be in the field; the one shall be taken, and the other left (Luke 17: 30-37).

Beloved, some of our dear ones in Christ will be taken up when he comes; others many be left. Of husband and wife, perhaps one a child of God, the other not, one shall be taken the other left; neighbors—one shall be taken, the other left; business partners—one shall be taken, the other left; the dead—some shall be taken, the others left.

We find in the twentieth of Revelation God's truth regarding this. I won't read the whole chapter. We are told there about the resurrection. Men had lived and reigned with Christ a thousand years, we are told, but the rest of the dead lived not again until the thousand years were finished. There were some dead raised, some were raised and they sat on thrones, but the rest of the dead lived not again until the thousand years were finished.

This is the first resurrection. At the first resurrection those

who believe, who are to be associated with Jesus, are to be raised. Then a thousand years are to transpire, and we are told, "Blessed and holy is he that hath part in the first resurrection. On such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years. And when the thousand years are expired, Satan shall be loosed out of his prison." And in the twelfth verse:

> And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works.
> And the sea gave up the dead which were in it, and death and hell delivered up the dead which were in them: and they were judged every man according to their works.
> And death and hell were cast into the lake of fire. This is the second death.
> And whosoever was not found written in the book of life was cast into the lake of fire.

That is the second resurrection, and the thousand years intervene between the two, as God says by his Word.

Now just a few words for the practical value of this hope. This hope is the focus of the church. The astronomers studied for years to learn the movements of the stars. A million worlds were finding their way through the heavens without confusion, without conflict. How did they move? They tried time and time again to put a circle into the sky, and to see if the stars formed an orbit in a circle. They could never work it out. They tried to find the orbit of the stars around a center, but they could not do it. Finally there came a time when another astronomer put another figure into the sky, the figure of an ellipse, and they found that each star has not one center, but two centers, two foci. When he put that into the sky he found the law of the heavens.

It is also the law of the heavenlies. We see only one coming of Christ and we are brought into confusion. We see the two comings of Christ and the Master himself gave them to us, and we celebrate it to-night in the Lord's Supper, "You remember my death, till I come." Those two comings are the foci of the church that keep it true on its course.

Let me ask you to notice three other significant facts. Where you find a group of believers, of Christians, a Christian organization that believes in the two comings of Christ, you will find that they are held true to their course, they are true to the blood. You will not find those who accept the truth of God's Word of which we read a few verses to-night, of the

first and the second coming of our Lord,—you will not find them otherwise than true to the first coming, true to the substitutionary atonement of the Lord Jesus Christ. That is a record that is written over the face of this world.

Again, you will find they are true to the Word. The believers in the second return of our Lord, are, I believe without exception, constantly true to the testimony of this Book, that it is the Book of God, and the voice of God to man.

Third, they are held true to the Son. Those who have the hope, who have their course held straight by the two foci of the first coming of Christ and the second coming of Christ are kept true in their course by the grace of God, to the Spirit of God, and they, too, are true to the deity of Jesus Christ, the Son of God, incarnate in a human body, the only Saviour of the world.

Fourth, you will find that those who have the two foci in the line of the first coming and the second coming of Christ, are true to the call of the church. I know of no pioneer mission work in this world to-day that is not being carried on by those who believe in the second return of our Lord. There may be, I do not know of any.

In the hour of discouragement, in the hour of tremendous burdens, where there is sometimes a mixed voice, where there are destructive critics mingled in the leadership of God's people along with those who are true to the Word, we find the pioneer vision has gone; but where we find a group of people, an organization of people who are pressing on in response to the call of the Master who said, "All power hath been given unto me, in heaven and on earth; go ye therefore and make disciples of all the nations," so far as I know, all pioneer advance into the unreached fields of the world to-day is being done by those who are being kept true in their course by the two foci of God's great plan in the history of the church. It is written in the history of our church to-day.

Now just a few of the beautiful and blessed personal touches of this glorious truth, this thought upon which we center, upon which we observe the Lord's Supper, "Till he come." We need to remember those beautiful words in Colossians as regards the outcome of all of our life and communion with Christ: "For ye died, and your life is hid with Christ in God. When Christ, who is our life, shall appear, then shall we also appear with Him in glory."

His coming again is the focus of our hope of our church life. It is the great truth that solves all of our problems in every proper relationship. If we attempted to remove the second focus in the ellipse of the heavens and reduce it to a circle, the planets revolving around a single circle, the whole universe would be thrown into chaos. Just as that is true, so it is true to-day that where the hope of the Lord's return is not imbedded in the faith of the church, there we find men at sea, they do not know what is coming, there is confusion, there is chaos. The world spells it to-day. There is chaos in the governments of the earth; there is chaos in the outlook of the church, men have tried to accomplish vast things in the church, and say "It cannot be done." It is confusion.

But what is the focus for? It is the great stimulus of the church. John speaks these beautiful words in the first epistle, twenty-eighth verse of the second chapter, "Now, little children, abide in him; that, when he shall appear, we may have confidence, and not be ashamed before him at his coming." Oh, would you like to have this Jesus find you clean, ready, waiting, with a heart of love, and hands filled with the service, and lips speaking forth a joyful, glad testimony to his marvelous power to cleanse and keep from sin, and to keep the Christian clean? Would you like to have Him? Oh, that we may not be ashamed before him at his coming, not mingling with his enemies, not compromising with his truth, not being ashamed of him and his words before this adulterous generation. He says, "Whosoever shall be ashamed of me and of my words before this adulterous generation, of him will the Son of man be ashamed when he comes."

My brother, my sister in Christ, are you ashamed of him? Is your testimony a simple, sweet, loving, faithful testimony to your friends? Do you have some people before whom you speak of Jesus, and others before whom you are ashamed to speak of him, afraid they will laugh at you, afraid they will not mingle with you, afraid they will not ask you to their social functions, ashamed of Jesus?

Ah, my friends, the Lord Jesus will be ashamed of some of us when he comes. We may see him; but just think of this glorious Jesus, that has given us everything we count worth while; that has given us this wonderful American continent on which we live, almost the only place in this world to-day where there is comparative peace and plenty; this same Jesus,

our Lover, our Saviour, our Redeemer,—would you be ashamed before him?

The Holy Spirit has been speaking to us this week, and been giving us the Word, the testimony of the Lord Jesus, "My children, I want you. My children, I died for you. I want to beautify your life, I want to enrich your life. My children, let me have you. I bought you with my blood, I poured out my blood for you. Let me have you." Perhaps some of you have not done it, and he might come to-night. He is coming; he may come to-night. I do not know when, but he says to watch, for in such an hour as ye think not he will come.

He may come to-night, and some of us are here, our hands are empty, not a soul to show for Jesus, a testimony over which our relatives and our home-folks have been stumbling, over which our business partners or associates are stumbling, saying, "That person is too sharp." People in our social set are stumbling over us and saying, "There is no difference between them and us. They do the same things we do; they have nothing we haven't got." People in the church and in the neighborhood are stumbling over us. They say, "That woman is as jealous about her rights, about her position in the church, as any one." "That man is pulling the strings to get his way." They are stumbling over us.

In Matthew twenty-four we have some very searching verses:

> Watch therefore: for ye know not what hour your Lord doth come.
> But know this, that if the goodman of the house had known in what watch the thief would come, he would have watched, and would not have suffered his house to be broken up.
> Therefore be ye also ready: for in such an hour as ye think not the Son of man cometh.
> Who then is a faithful and wise servant, whom his lord hath made ruler over his household, to give them meat in due season?
> Blessed is that servant, whom his lord when he cometh shall find so doing.
> Verily I say unto you, That he shall make him ruler over all his goods.
> But and if that evil servant shall say in his heart, My lord delayeth his coming; and shall begin to smite his fellowservants, and to eat and drink with the drunken; the lord of that servant shall come in a day when he looketh not for him, and in an hour that he is not aware of,
> And shall cut him asunder, and appoint him his portion with the hypocrites: there shall be weeping and gnashing of teeth (Matt. 24: 42-51).

And then, to those who are faithful, this coming of Christ is the great strength for endurance. We are told in the fifth

chapter of James that it is a great fact that reinforces us in the hour of temptation and trial:

> Be patient therefore, brethren, unto the coming of the Lord. Behold, the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and latter rain.
> Be ye also patient; stablish your hearts: for the coming of the Lord draweth nigh.

We have the same thought in Hebrews 10: 36, 37:

> For ye have need of patience, that, after ye have done the will of God, ye might receive the promise.
> For yet a little while, and he that shall come will come, and will not tarry.

This coming is the great purifying hope of the church: "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God: therefore the world knoweth us not, because it knew him not. Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that when he shall appear, we shall be like him; for we shall see him as he is. And every man that hath this hope in him purifieth himself, even as he is pure" (1 John 3: 1-3).

This same strain runs all through the epistles. We can only touch upon a few verses that are given. What is the effect of this hope upon the individual life of the Christian? Paul charges Timothy, "I give thee charge . . . that thou keep this commandment without spot, unrebukable, until the appearing of our Lord Jesus Christ" (1 Tim. 6: 14). To the Thessalonian church he gives the same reason, the same great incentive for purity of life through faith in Jesus Christ and cleansing in his blood:

> And the Lord make you to increase and abound in love one toward another, and toward all men, even as we do toward you:
> To the end he may stablish your hearts unblameable in holiness before God, even our Father, at the coming of our Lord Jesus Christ with all his saints (1 Thess. 3: 12, 13).
>
> And the very God of peace sanctify you wholly; and I pray God your whole spirit, and soul and body be preserved blameless unto the coming of our Lord Jesus Christ" (1 Thess. 5: 23).
>
> For the grace of God that bringeth salvation hath appeared to all men,
> Teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world;
> Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ;
> Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works (Titus 2: 11-14).

Has he done it? Have we let him purify us? There is

only one way of purification in this world, through the blood of Jesus Christ, and for the sinner in none other is there salvation, "neither is there any other name given under heaven among men whereby we must be saved." "If we confess our sins he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness."

As we are seated to-night in His invisible presence, this glorious Son of God, who is coming again in power and glory, does He see us cleansed? He paid the price. God withheld nothing; the Son withheld nothing; are we clean before him? He is waiting to see of the travail of his soul, his agony, his outpoured life, and be satisfied. Is he satisfied to-night with us? Are we clean? Are we his?

FROM THE "SAY SO" MEETINGS

"Let the redeemed of the Lord say so."—Psalm 107: 2.

AT the Stony Brook and Linwood Park Conferences, at each of which a Say So Meeting was held on the closing day, almost two hundred individual testimonies were given, of new blessings received. From this large number a few typical testimonies follow:

Finished.—"I thank the Lord for many things, but there is one thing that I see to-day in an utterly new way, and I have just been thinking I would like to get out a Bible study on it, 'It is finished.' Praise the Lord that he said, 'It is finished.' It is an utterly new thing to me that it is finished."

The Quiet Hour.—"The new thing He has shown me is the need of prayer and the quiet hour. He got into my body Friday night and stood me up for the foreign field. I thank him for it."

A Broken Vessel.—"I have very much to praise Him for, but the greatest thing is that I have found the Lord is able to break me completely, and I praise him for it. He can break me any time he wants to. I have seen that power of his, and am convinced that he has got me, and I go out of here with great confidence that he will do what he wants to. I hope nothing will ever come between him and me, and know that I cannot get away from Him."

Restored Years.—"The Lord has shown me something in my life which has been hindering me. I feel so sorry for the wasted years, but the promise has come that He will restore the years which the locust has eaten."

Practical.—"I think the greatest thing I have found in this conference is that the Victorious Life is a practical, everyday life. I came with questions and problems and they were all answered in the messages I heard from the platform. When I surrendered my life to the Lord I said, 'I'll go where you want me to go,' but I wanted to go into Christian service. Now I am saying, 'Lord, I'll stay where you put me.' My chief business is serving the Lord and I am working in a

nurses' register to pay expenses. I am going back in God's power to spend more time in prayer, for I promised God that if I could not go as a missionary I would be an intercessory missionary."

Chosen.—"I knew of the love of Christ, and it seemed to me that I had sought him and knew he was in my life and that he loved me, but this verse has come to me with new force, that I did not choose him but he chose me. I have an appreciation of the Love of Christ that I never had before."

Yielding the Good.—"In a new way this week I have seen the absolute certainty of God's working through a life cleansed and really yielded to him—yielded not simply in sinful desires, but yielded even in good things, utterly turned over to him for his taking away or his restoring them again."

What Do You Want?—"The other night in Mr. Dinwiddie's prayer group, after we had all consecrated our lives to the Lord, he said, 'Now what do you fellows want? If you could each have anything you wanted what would you ask for?' Every fellow's desire was to serve God in the highest way possible, to be so filled with the Spirit that he might win scores of souls to Christ. That was the ambition of every one. Mr. Dinwiddie commented, 'That is exactly what the Lord says in his Word he wants to give you. There is no limit to what God can do with a human being who is yielded to Him.' That is the new vision I received here."

Even Christians.—"I am praising the Lord that I know the victorious Christ can reach even Christians."

The Word of God.—"I have enjoyed this conference more than any I have ever been to, although I have only been here the latter part of the week. I like especially the way the Word of God has been magnified before us, and when I go back I want to spend more time in the reading and study of it and also in prayer. Nothing can take the place of it."

A Commercial Life.—"I want to thank the Lord that I came here. Before coming I had fully decided that mine was to be a commercial career and I thought the Lord was leading me. Since coming I believe that was only a selfish pur-

pose of my own. I thank the Lord for bringing me here and finally convincing me that the only thing I can do is to labor for him in foreign fields."

No Limitation.—"I want to thank God that He has shown me this week that the Spirit is given without limitation."

What Victory is Not.—"I heard them talking about victory as 'it,' but one day, while walking along in New York near Times Square it came to me that it is Jesus."

Experience vs. Analysis.—"What a wonderful difference there is between the laboratory method and really enjoying a thing; between taking a peach to the laboratory and trying to analyze it, and getting your teeth into that peach. That is the trouble with us preachers. We are saying, 'What is it, anyhow, this victorious life? Is it eradication? Is it sinless perfection? Is it suggestion? Is it mental power? What is it?' Ah, I have found out! Praise the Lord."

Not Old.—"Some one called me, 'Old Mrs. B——.' I do not see how anybody could think that I was old, but I will tell you it is not true. I am new Mrs. B—— in Jesus Christ."

Wealthy.—"I did not know, before I came here, that I was a rich man. But I have found the riches that we have in Christ Jesus."

Facing the Future.—"Trusting in Him, I can face the future fearlessly."

Letting Sins and Self Go.—"For several days I did not seem to be getting anywhere and was very unhappy and could not sing. It seemed to me as if Mr. Culp was looking at me all the time, thinking, 'What is the matter with that girl that she does not sing?' The second evening the speaker told how the Indians had to confess their sins. I am ashamed to tell you I said, 'That was a good thing for the Indians,' but I did not seem to realize that it would be a good thing for *me.* Then the dear Lord opened my understanding. I came here with the feeling that I could not go home unless I had the Victorious Life in my heart. He opened the way to me and showed me that I had unconfessed sins. I had

gone with a bunch of them to the Lord, but had not looked them all in the face. I wanted to be used of the Lord, but wanted to hang on to my life. I was afraid if I gave my life to the Lord he might do something terrible with it. He showed me I must absolutely surrender everything to him. When I went to him and confessed all the sins I could remember, and surrendered my life, then he gave me the victory. Praise His name!"

Learning to Live.—"Several people have said that they came here to learn how to live the Victorious Life. I want to tell you that when I came here I did not know how to live any kind of life at all. Only two days before I came I said audibly, 'Living is an unspeakably hard thing.' In more than fifty years of life I had not learned how to live. A missionary, a Sunday-school teacher, a Christian worker, but not knowing the simplest rudiments of how to live. Now I know the only way I am ever going to be able to live is by taking Christ as my life, and I do so take him."

A 'Teen Age Girl.—"I am so glad that Jesus can live his wonderful life in me."

Full Surrender.—"There is one thing that I am sure I have this year that I did not last year, and which I thought I had, and that was full surrender. That means to me that I am going home fortified and surrounded in the refuge with the everlasting arms underneath and roundabout me, and thanksgiving in my heart that there will be no question of who is reigning in my home. It has been a question many times this last year as to who was reigning, but I have learned this year what full surrender is and find that there is peace with real surrender. Last year I surrendered many things, but got up off of my knees with tears because I had to surrender things. I did not have the joy of surrendering; but this year I am taking the joy with him."

A Preacher's Thanksgiving.—"I think this has been the happiest week of all my life. I knew I needed something and that I was hungry, and I read the report of the Princeton conference some years ago and have known ever since that there was a sufficiency for that need. I was not able to appropriate it. This year I just about gave up getting there, think-

ing I could not afford to come. Then the Lord opened the way for me. Some people wrote me during the week, who knew of my hunger for the conference, and said the Lord had just sent them money and they had paid my registration fee and my room rent at Linwood Park. But I had promised to preach in Pittsburgh. I told the Lord, 'If you will find some one to keep my promise for me I will go to Linwood.' That need was met before the Sunday morning service began. The people I was with failed to pay me what they owed me, and I arrived at Linwood with only two dollars in my pocket, but I knew God would supply my every need. I want to praise him that he met these financial needs without my being a beggar or ashamed, and without my asking anybody but him. I do thank him for the victory and the joy he has given me."

Peace.—"I am so thankful to God for the wonderful peace and quiet with which he has filled my heart and soul since I came to Linwood Park. What is this peace within my heart? It is the Lord Jesus Christ, Lord of Lords and King of Kings. He is my keeper."

Intercession.—"The Lord has laid on me a very blessed and a very beautiful ministry, and he lays it on each one of you too, the ministry of intercession. Before I came here, even when I was groping in the wilderness, I had that burden laid upon me. Now it seems to me a joyful privilege and I hope that we are going to realize the power and the glory and the unity of a life of intercession."

"To Die is Gain."—"He has given me a new text this week, 'To me to live is Christ, to die is gain.' I know that Paul meant that for physical death, the context shows it, but the Lord gave it to me, 'To die now is gain, and to be dead to self is gain.'"

Keeping at It.—"When I started in this business of the Victorious Life I went to my pastor and said, 'I have read about something I have heard of before.' He said, 'Brother Ed, you are doing first rate. Let that alone.' But I went right on, and say to his praise that a glorious revival came just because I consecrated myself to God. I went into the ministry and thought the time had come to preach full salvation. I gave them seven sermons on seven Sunday mornings on full

sanctification. My superintendent said, 'Don't you think you are going too strong on that subject?' I said, 'Look here, Brother, if you will get what I am talking about I will stop.' In a little while I gave the altar call and that superintendent came and got down, and the Lord so convicted him that he cried, and cried, and cried. The Lord swept through the whole church and we had heaven right there. That is what I came here for, to get a little more of heaven. Praise the Lord, I have been hungry for this conference for two years and I am glad I have it now."

From a Corporation President.—"I am a business man and I should like to say to other business men who are here that Christ can be our victory even at our desks when the telephone bell is ringing and two or three people are standing around waiting to get decisions on things, and when things go wrong. I have been attending to business this last week while you have been here at this wonderful conference. Several of our officers have been away and it seemed as if I had to do about three men's work. But the Lord has kept me and I thank him for it, and thank him that he has made it possible for me to come here and have this fellowship with my friends and with you."

THE HOUR FOR AMERICA'S KESWICK

IN THE swiftly deepening world chaos of to-day the need of the Gospel, of pure Christianity, is more insistent than ever before. And there are so few centers of Christian activity where one can be sure of finding the unmixed Christian message of the Scriptures. Many now believe that God's leadings plainly disclose his will to make America's Keswick such a center for the Eastern part of the United States.

America's Keswick, as is now well known, is a choice tract of ground six hundred acres in size in the health-giving pine region of New Jersey, about forty miles from Philadelphia and about sixty-five miles south of New York City. There are three beautiful lakes on the property; some twenty-five acres of ground are cleared and partly in cultivation; there is an abundance of lumber suitable for building purposes and other uses; half a dozen buildings are now in use; and the general region is much sought after by those looking for tonic air and relief from the pressure of city life.

Twenty-six years ago the property came into the hands of a man, William Raws, who had been rescued from a drunkard's life and death by being brought to Christ; he had then become one of Philadelphia's most noted and best loved rescue mission workers. He and some co-workers, with a total capital of $1.87, trusted God to make Keswick a place of refuge and rescue in Christ for men who needed to get away from the temptations of the city; and God honored their faith. During the next twenty years God used Keswick in helping more than six thousand men coming from all walks of life,—doctors, lawyers, college professors, ministers, and priests were led to the all-sufficient Saviour.

In 1920, when the newly felt effects of nation-wide prohibition meant that the steady stream of drink-enslaved men lessened and almost ceased to reach the doors of rescue missions, the family of the late William Raws,—his son Addison C. Raws with his wife and mother had blessedly carried forward the work of their father after his death,—together with those associated with them in the management of Keswick asked the Victorious Life Testimony to take over the entire trusteeship of the place and work. For several years before that time Addison Raws had been a vital part of the Victorious

Life Conferences, and the two groups of Christian workers had been increasingly drawn together in God's providence. After prolonged prayer and study the Victorious Life Testimony was led to accept this large stewardship, and Keswick has now been blessed of God in the holding of a number of small conferences in which many have found it, while no less than before a place of rescue for the unsaved, also a "rescue mission for Christians," as the Victorious Life Conferences were called in the early years of their ministry.

Meantime with each passing year the deepening apostasy in the professing Christian church has gone forward, just as God's Word predicts. More and more it is becoming increasingly difficult to find conference centers to which young people and older can go with the assurance that they will find the whole Bible believed and taught, the Gospel of grace really ministered and not "another gospel" of self-effort-salvation, which is not a "gospel" at all, but the way of death. It is true that there are, God be praised, a number of conference centers scattered throughout North America where one can be sure of finding "the fulness of the blessing of the Gospel of Christ." But there is to-day no sufficiently large interdenominational center in the East, easy of access, of just this sort. And God's leadings in connection with Keswick, his unstinted blessing poured out upon the small conferences held there, the dedicatory prayers of its founder, who gave it to God more than a quarter of a century ago in the prayerful hope that God would some day make it a place for holding Bible conferences similar to those in the loved town in old England for which he had named it, leave those now responsible for the work in no doubt that God would have them appeal to His people in confident expectation that He will now swiftly consummate the fulness of His plans for a great work here.

It is believed that the following definite objects should now be consummated at Keswick:

It should, as at the beginning, always be a place where the unsaved may come or be brought to find salvation in Christ. Both the "down and out," and the more difficult class of "up and out," are, God has plainly shown, to look to Keswick as a sanctuary of salvation. This original purpose of the work is never to be lost sight of.

It should be used as a place of rest and refreshment for Christian workers, returned missionaries, and all who would find spiritual as well as physical rest in a time of withdrawal

from their ordinary activities. The place is so ideal for this, in its health-giving qualities, its utterly exceptional natural beauties, its simplicity of life and at the same time the possibility of having needed comforts, that God's seal has already been unmistakably given for this use of the property. Winter and summer, spring and autumn, Keswick can offer the ideal spiritual and physical rest, refreshment and fellowship that many of God's children need. Our Lord's words to his fatigued disciples are sounding to-day at Keswick, "Come ye apart, and rest a while."

And God plainly would have Keswick used in a much larger way than ever before, all the year round, as a center for gatherings of God's people of all evangelical denominations, or non-denominational, both in large formal conferences and in smaller groups. There is need to-day of "retreats" by Christian people for prayer only, when the ordinary activities and interruptions of everyday life can be left behind, and quiet time be given to prayer. Keswick offers such a center. Week-end conferences of Christian workers can be held here at any time. And large summer conferences, bringing together assemblages of five hundred and upward, should be held at Keswick as soon as the equipment is provided. It should be used not only by the Victorious Life Testimony for its larger conferences, but by many other organizations of Christian workers, provided they stand for the whole Bible and the only Gospel. To all such Keswick would open its doors and its heart in Christian welcome. Will it not mean much to God's people to know that in any conference held at this center they can be sure of listening only to teachers that are sound in the faith?

As a first and large move in this direction, God has brought the Council of the Victorious Life Testimony to believe, after long and earnest prayer, that He would now make Keswick the place of the large annual Eastern summer conference of this organization. That conference has been held in different places during the last ten years. Beginning at Oxford, Pa., it went from there for several summers to Princeton, N. J., and then to Stony Brook, Long Island, N. Y. In each of these places the conference has been attended by great blessing. But now, through the leadings and the providences mentioned, God seems to be pointing to Keswick as the place for the Eastern conference of the "third full week in July," 1923. In

order to make this possible, will God's children respond to His call for the needed temporal equipment?

(It is hoped that by the time this volume reaches the public the funds necessary for at least minimum equipment of Keswick for the annual Eastern summer conference will have been provided; but much will be needed after that, to make the buildings and grounds all that they should be to fulfill the ministry of this place, and gifts from God's people to this end will be welcomed.)

Gifts or pledges for these needs may be sent to Benjamin F. Culp, Treasurer, 80 Stafford Building, 1114 Chestnut Street, Philadelphia, Pa.

Will you help in prayer, in giving as God leads, and in enlisting others to have a share in this great enterprise in His name?

THE PIONEER MISSION AGENCY

TWO challenging facts face the thoughtful child of God to-day, who is seeking to carry out our Lord's last command to go into all the world and preach the Gospel to every creature.

The first fact is the *openness of almost the entire world to the messengers of the Gospel,* a condition that stands out in remarkable contrast to that of a century ago. Vast territories in Africa have passed under different governmental control during the last quarter of a century, and in the same period attitudes of hostility to the Gospel among Asiatic and South American peoples have undergone marked changes.

Mindful of the sacrificial lives that so many missionaries have laid down in disease and in martyrdom, and heedful of the prayers of his people throughout the generations, God in merciful and wondrous answer has thrown open wide the doors into earth's harvest fields. The changes in government and in races that underlie this transformation are explained in the ultimate and highest way only by recognizing that they have been brought about through the mighty working of God.

The second great fact is the *loss of vision by the Church at large of the need of entering the unreached fields*—the lack of appreciation of the need of pioneer missionary work. A score of years ago the cry was raised for the evangelization of the world in a single generation—in our generation. More than half of *that* generation has passed, counting a generation at thirty-three years. The world has by no means been evangelized, and in the little more than a decade of the generation that remains to be rounded out there is little likelihood, at the present rate of missionary progress, that the world will be fully evangelized in this remaining time. And the cry for the evangelization of the world in this generation seems no longer to be sounded out as it was some years ago, as when Arthur T. Pierson wrote "The Crisis of Missions," and John R. Mott, "The Evangelization of the World in This Generation."

Something has been done, but not much. Missionary work in some of the occupied fields is being extended, and a few new fields have been entered, but there still stretch across vast areas of the globe territories containing untold multitudes of human souls for whom Christ died, but for whose immedi-

ate evangelization no provision has been made nor is even being contemplated by any of the existing missionary organizations.

With a desire of raising a voice in behalf of these multitudes who dwell in "No Man's Land," who have no missionary board, no missionary secretary, to represent them, there was organized and incorporated in October, 1921, the Pioneer Mission Agency, which has its headquarters at 80 Stafford Building, 1114 Chestnut Street, Philadelphia, Pa.

The purpose of this Agency is "to learn and publish the need, and to forward workers and means, for pioneer mission work." The intention is not at all to engage in direct missionary work itself, but rather to help furnish the "sinews of war" to other evangelical and missionary agencies, denominational and interdenominational, so far as they care for this co-operation, who will take the unheard message of the Gospel to new tribes and peoples.

Already the Agency has made a beginning in securing information about the peoples of the world as yet unevangelized, and about their specific missionary needs. Its directors will be glad to receive at its headquarters any information of this character, and to receive applications of missionary candidates for *pioneer* mission work in order to advise them in their preparation for such work, and to give them the advantage of any information that the Agency may have secured.

It is earnestly desirous of giving all possible assistance not only to those who desire to go to such fields themselves, but to all those who desire to have a prayer fellowship in such work or a ministry of giving toward it. The Agency has no endowment nor financial guarantee, but is dependent for its support, and its secretaries are dependent for their support, upon the voluntary gifts of God's people. Such gifts may be forwarded to the treasurer of the Agency, Mr. B. F. Culp.

The directors of the Pioneer Mission Agency are Mr. J. Harvey Borton, President and General Manager of the Haines, Jones, and Cadbury Company, a corporation with factories and branches in several of the larger cities of the United States; Mrs. J. Harvey (Alice McClure) Borton, for years a missionary of the United Presbyterian Church in India, one of those who entered into the remarkable covenant of prayer which God answered by the revival in the Punjab district, and until recently a traveling secretary of the Student Volunteer Movement; Dr. Howard A. Banks, Associate

Editor of The Sunday School Times; Mr. Benjamin F. Culp, an elder in the Presbyterian Church, associated in business with the American Branch of the Scripture Gift Mission; the Rev. Howard B. Dinwiddie, a Baptist minister formerly associated in a responsible position with the administration of the City of New York; the Rev. W. H. Griffith Thomas, D. D., known around the world as a Bible scholar and teacher; and Mr. Charles Gallaudet Trumbull, Editor of The Sunday School Times.

The officers are: J. Harvey Borton, Chairman; Benjamin F. Culp, Treasurer; the Rev. Howard B. Dinwiddie, General Secretary, and the Rev. L. L. Legters, Field Secretary.

Realizing as a result of first-hand study of the need among the Indians of Central America and Mexico, one of the most neglected peoples of the earth so far as missions are concerned, that similar needs exist in many other hitherto unreached fields in various countries on the several continents, the directors of the Pioneer Mission Agency make earnest appeal to all the children of God, everywhere, for:

1. Prayer for all evangelical agencies now engaged in pioneer mission work, and for other agencies to undertake it.

2. Prayer that the directors of the Pioneer Mission Agency may be endued with the power of the Holy Spirit to carry out the purposes for which the Agency is organized.

3. Prayer that God's stewards may give for the purpose of maintaining existing pioneer mission work, and for aiding and promoting new work.

4. Prayer that the expenses of the Pioneer Mission Agency and its secretaries may be provided.

5. Prayer that planning for unreached peoples may be given a share in mission programs and appeals.

6. Prayer for volunteers for life service in pioneer mission work.

7. Prayer that the Church may be given new vision of the need among the unevangelized peoples of the world, and that its love, faith, and obedience may be quickened.

8. Prayer that the Church may realize in a new way that "*all* power is given in heaven and on earth" to the Lord of the harvest who commissioned us "to teach *all* nations."

A line from those who are willing to co-operate in one or more of the ways here mentioned towards speedily completing the evangelization of the world would be appreciated, and may be sent to the Pioneer Mission Agency, 80 Stafford Building, 1114 Chestnut Street, Philadelphia, Pa.

THE NEW FELLOWSHIP

By the Rev. Howard B. Dinwiddie

"Who is on the Lord's side? unto Me!" (Exod. 32: 26.)

A CHRISTIAN business man in New York had ushered into his office, one day, two Orientals. They had very important business on their minds, so they thought, and in great earnestness they tried to impart this to the business man. It was a difficult matter. About all the information they were able to convey to him through their lack of knowledge of English was that they had been in America seven suns; but they tried earnestly, patiently, eagerly, to make known what was upon their minds. And the business man tried very faithfully to find out what these men wanted. He knew it had something to do with Christian work.

Finally he gave up as a hopeless task the effort to exchange information across the barrier of lack of a common language, and leaned back in his chair. Then a thought came to him and he asked them one question: "Do you know Jesus Christ?"

Instantly they grasped his hand, their faces lighted with joy. Instantly they were one; for that bond leaped across the barrier of ignorance of language, of difference of mentality, difference of race, a thousand differences that go to make up the chasm between the Oriental and the Occidental, and they knew they were one in Jesus Christ.

One of the greatest privileges of my life was when I traveled, some years ago, through quite a number of cities of the United States, to get in touch with the spiritually-minded people of those cities. I found that there existed in those various cities a *fellowship*—that if you could get hold of one person who loved the Lord whole-heartedly, earnestly, and had an outspoken testimony for him, it was just like the end of a ball of yarn, and by pulling on that person, so to speak, you could find another, and another, and another. They all knew one another; you could open up the whole spiritual life

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This message, and the one following by Mr. Trumbull, were given at the Winter Conference in Philadelphia, in January, 1923, and are included in this volume as expressing what seems to be on the hearts of many of God's children at this time.

of the town, and you could find in a very simple way just by this fellowship the people in the town who loved the Lord with a whole-hearted devotion. They knew one another.

Why are we gathered here to-day? Active in church work; loyal to our local activities; thanking God for our privileges in Christian fellowship—we have gathered here to-day because the message of our one Victorious Lord has brought us together. With no diminution of loyalty to our respective places of service, to associations he has given us, we are called together in the one fellowship of Jesus Christ our Lord.

You may say, "This is not a new fellowship."

No, it is not. As the apostle John wrote that he had no new commandment to write to his disciples, and then in the next verse said, "I have a new commandment," so this fellowship is as old as the Church of Christ; as old as the love of men to their Master; as old as the bond that exists between the hearts of those who love the Lord and have followed him and have common joys, and common sorrows, and a common purpose. But again it is new, new in its manifestations, new in its expressions; and there are different ways in which this fellowship comes to us.

First, it comes as the call to the heart, the call of the Lord whom we love. We find these words of our Lord, as they came from the apostle Paul: "Wherefore, come out from among them and be ye separate, saith the Lord, and I will receive you." Do they not recall to us that wonderful picture from the Old Testament, as Moses, who is a type of Christ, stands and views the spectacle of God's children, misled, abandoned to the forgetfulness of God and the worship of materialism, descended to the license that came so easily with the complacence of their popular leader? Can we not hear tonight the call to us of the Head of our Church, "Who is on the Lord's side? unto Me!"

The Fellowship of the Word, Written and Living.—This call that comes to us and has been expressed in the Church of God is a call to the *Fellowship of the Word,* the written Word, as revealing the Living Word. The Reformation was a reformation through the written Word of God. Men had had made known to them that which was received only from the lips of others or not at all; and when the printing press came and the Word of God was scattered, the people of God imperiled their lives to get it. They read it in the caves; they

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read it under penalty of death; they were executed, they suffered torture, they were persecuted, they were hounded, and they lived in fear of their lives. Why? Because of the great passion God has put in the hearts of his children for his written Word, the only standard of righteousness the world has ever had. More than that, it is the only revelation God has ever given to men to make himself known as he shows himself from cover to cover of his Book as the great God, seeking for, pleading for, working for fellowship with men.

And this Book is a book that is hid deep in the hearts of God's children. Onslaughts have come upon it. Men to-day are not attacking the reading of the Word, but are attempting to destroy the very Word itself, to render it valueless. And there comes from the heart of the Lord Jesus, as he calls men to manifest themselves in their loyalty to him, "Who is on the Lord's side? unto *Me!* This is my Way, this is my Voice, this is my Revelation of myself!"

All over the world we have seen the rallying. Not a rallying of political maneuvering; not a rallying of men and men's ingenuity; not a rallying of broadcast effort, a popular movement; but a rallying that has sprung from the hearts of God's people, in whom this Word holds a sacred place, precious because of its heritage, precious because of what it has given in heart, and life, and home, and ministry; for the Word of God is hid in the hearts of the people of God.

We have seen spring up over the world many manifestations of this loyalty. It has come to us through conferences, through conventions, through associations; it has come to us through unions for the Word of God. Take the Bible Union of China, that sprang up almost as a mushroom of the night, but shows the sturdy vigor of the oak. Take the Bible League of India and Burma. What does it all mean? Just one thing: the instinctive response of the heart of God's people to the written Word of God, and the response to him whom it reveals, Jesus Christ, the only hope of the world.

Ah, yes, there is to-day hidden deep in the hearts of God's children a fellowship of the living Word. It needed only the call of danger, needed only the challenge of its adversaries, needed only the attempts of men to undermine it, to bring forth the sons of Levi, who have gathered themselves together unto him, the Lord Jesus, who has called.

The Fellowship in His Work.—This fellowship is not only a fellowship of the Word, but it is a *Fellowship in his work.*

We are living in days of luxury, days of multiplied comforts, days in which there come to the eye, the heart, the life a thousand activities which are seemingly legitimate, in which we can expend our time and energy. Our forefathers would be dazzled by the thousand things that surround us. But still we find the passion of men for the work of God.

I read, about two years ago, a little pamphlet regarding the need of interior South America. A missionary statesman, who has a rare vision of the world's needs and its missionary work and missionary difficulties, said to me, "When the interior of South America is occupied the most heroic chapter in missions will have been written." In this little booklet, in thoughtful, calculating terms of one who had visited and who knew, there were set forth the difficulties of that interior South America, upon which we have hardly more light than the light which penetrates its tropical forests.

He spoke of the isolation there, where the missionary might wait for months, perhaps a year, for his mail; how he would be far from the conveniences of civilization; how he would have to live on the food upon which the natives lived, and in securing that food would have to work with his own hands; living a life of loneliness for a feeble people, little groups of scattered Indians whom other men would not think it worth while to take trouble about. He spoke of how fearful those people are of the white man, and how one would have to seek them, and pursue them, and itinerate among them until their confidence had been won. He told of the political difficulties, the many difficulties—real, definite problems that seemed to threaten disaster to the work

And after giving this quiet presentation of the conditions in Central South America, he said this: "God has called. We must go." The passion for his work overcame the attractions of life, the attractions of a life of ease and privilege, in the sacrificial spirit of Jesus Christ!

And so, all over the world to-day, men are going forth, keeping alive the vision of pioneer missions, turning their backs on comfort and ease and safety, and going into the lonely, little-trodden wilderness, and going into the fastnesses of the forests of the tropics. Why? Because they have heard the call of the Master, of fellowship in His work, in his sacrifice, in his laid-down life.

Again the call is to fellowship in the *Fellowship of His Life*,—Christ-like living, for the hunger of the hearts of the

people of God turns to a life that shall be Christ-like as the flower turns toward the sun, and the hearts of those who know him long to be like him.

I was speaking in a Western State two years ago, and there were some Danes present. One of them told me, after the message (I spoke of the call of Christ to a people who would be like him), "Oh, it has been good to hear your words. I have not heard words like that for thirty years!"

"Where did you hear them?" I asked.

"In Denmark," he answered.

"Who spoke them?" I inquired.

"There were a people there in Denmark," he told me, "who were longing to live a Christ-like life."

I asked him what they called them, and he said he did not know, but he just spoke of them as "the holy people."

We find a great expression in the Keswick Convention in England, which sprang from a little fellowship where a small group of people met in a little tent and decided to meet the hunger of their hearts in their longing for *Scriptural holiness;* and that fellowship has grown and has been perhaps the greatest factor in the church life of England, if not of the world, in the last forty-five years.

In the Victorious Life conferences in this country we have the same teaching, and through the length and breadth of this land men are asking us to come and tell them of the message of Christ and of his provision for daily living. What does it signify? Ah, just another aspect of the same drawing of the heart to the Christ whom we love, in whom, though now we see him not, yet believing, we rejoice with joy unspeakable and full of glory—not a thing of the head, but a longing of the heart.

The Fellowship of His Intercession.—Again there comes the call of our day to *Fellowship in His intercession.* "He ever liveth to make intercession for us." There have sprung up over this world, rapidly multiplying, scores and scores and scores and scores of prayer groups. They meet together without denominational lines or within denominational lines, drawn by a common purpose, the need of the world, the longing for the will of Christ to be done on this earth, the longing that God's people may be a witness and a power for him, the longing that his working may be shown in the salvation of souls. There is a great fellowship of prayer that literally encircles the globe. We find prayer arises from

leagues of prayer, from circles of prayer, from fellowships of prayer, and the multiplication of those is to me one of the most significant signs of the times. What has brought it to pass? No one man; no concerted planning of men. It bears the spontaneity of Life, and it bears the impression of the heart, the response of the people of God to his call, the call of the Lord Jesus to fellowship with him.

The Fellowship of His Presence.—In another aspect of this there is the *Fellowship of His presence.* Some one asked a Christian leader, "Tell me: how can you get people to respond to the second coming of the Lord?"

He answered: "It is the easiest thing in the world. Get them to love him, and they will want to see him."

We find a longing over this world that has spread from church to church, from community to community, from this great truth of the near return of our Lord. And the longing deepens day by day as the shadows around us grow thicker. Men long to see the coming of the Lord.

A traveler was on a ship on its way to Japan. They told him to be sure to get up early in the morning to see the great mountain that is the first landmark of Japan. He was called up in the dark, rose, went outside, and looked around through the darkness and mists about him. He could see no light, and did not understand why they had called him. "Why have you called me?" he inquired. "Where is the mountain?"

"Look up!" they said to him, and there, glowing in the heart of the sky, was the snow-crowned peak of glorious Fujiyama, its snow touched with the rose of the first rays of the sun.

We live to-day in the deepening shadows of this world, the uncertainties of life, the uncertain movements of the nations, the great movements of the church that fill us with concern and sorrow. But God has bidden us look up into the heart of the sky, for there the Morning Star shall appear. And the hearts of men are lifting themselves with a new joy, with an intensification of expectation for the fellowship; for there has gone forth at least an anticipation of the cry, "Behold, the Bridegroom cometh!" And day by day we wait with breathless interest as we see the multiplying signs of the working of God, the preparation of the Spirit, and the deepening signs of the times for the fellowship of his presence.

Many of us have seen a message sent out a few years ago by Dr. R. McKilliam, of England. He wrote:

"Amongst many of us there is the deepest conviction grow-

ing day by day, that the end of the age is upon us . . .

"If the Holy Ghost is doing one thing more than another to-day, it is this: there is going on quietly, almost imperceptibly to some under its influence, a spiritual movement of *heart* separation from the visible and tangible, to the unseen Presence of the Lord himself and eternal realities . . . To those who are capable of discerning it, this movement—entirely spiritual—is *the proof* transcending all others that our Lord's Coming is imminent. It is to many as a new experience.

"This spiritual movement—felt rather than understood—is perhaps the first note of warning that our departure is indeed at hand—the first faint, far-off sounding of the Lord's shout, which is to call up his own to the meeting place in the air . . . Friends, brother, *do we hear* this whisper? Has the Holy Ghost had his way with you, to draw your spirit so near your Lord that *you* hear the first stirrings which the Coming One has sent forth—like wireless telegraphy—and can *you* discern the import? Every day seems to us to throw, over all present conditions and circumstances, a deepening hush. To God's own, earth's din is being silenced that we may hear more readily the rallying cry of the descending Lord."

The Call for Prayer.—And this call, beloved, is to us a call for prayer; for though this mighty movement is in progress, organized by no man, brought forth of God among his faithful ones, there is a movement that is organized, and there comes from over the world the cry of entreaty for the prayers of God's people where the darkness deepens and the pressure intensifies.

I saw, not long ago, the appeal of a missionary who was standing almost alone in his field. The hosts of Modernists were crowding in upon him, and his heart was broken as he saw those who had been taught the faith now being taught that that faith was founded on a word that was not the infallible Word of God. He stood there alone, and out of his great need he wrote to Christian friends an appeal for prayer.

I talked with another man, who knew of the great conflict that had been surging, about conditions in China. He knew that there was a controversy, and that there were some missionaries there, a minority of them, who were unfaithful to the Word. Said he, "You tell the men at home who have been saying these things that we missionaries know what they

say is true, and we thank God they are free to speak. We are not. What is going to become of us?"

I answered, "Have no fear. God's people will stand by those who are faithful to him."

They need the mighty power of the prayer of God's people, that their hearts may be strengthened, and their message may be given forth in the victory and the power of the Holy Spirit.

Some years ago I had the opportunity of attending a ministers' meeting. I was a stranger in the town, and slipped in with another man. I heard one man get up and invite the ministers to a meeting for what they were calling "The Deepening of the Spiritual Life."

I was amazed beyond expression when I saw how furiously, venomously, he was assaulted by a minister of brilliant powers, a minister whose church was packed and overflowing with people. This minister said in that meeting: "I believe in a minister being a man's man. They thought it a great joke on me when they took my picture at a baseball game cheering, with a cigar in my mouth. I'm proud of it. I do not hesitate to tell you that I take my nightcap of whiskey when I feel like it." In his church this minister had said that the Bolshevists represented the spirit of Jesus Christ.

The man who had stood in his town for a testimony to Christ in the deepening of the spiritual life was assaulted before his brethren in bitter words that seemed almost to border on the blasphemous, *and never a man lifted his voice.* Other men are standing these things in other places. Not always as extreme as that, thank God, but the pressure is terrific.

Not long ago I was in a town where another phase of this isolation was shown. There were two ministers there, both of them believing in this Book with all their souls, standing for it, longing for the working of God, bearing a faithful testimony. One of them said, "Two ministers have left my church with broken hearts. If I make a denominational appeal, every member in my church will rally. If I call for a social affair they will flock there. But I cannot call for any spiritual object, have any prayer, and get more than five people of my church." There is a man longing for the blessing and the working of God among his people, but needing the prayers of God's people.

In the same town the other gave a similar message. Of his work he said, "I am absolutely deadlocked with my young people and can make no progress."

In another place there was a woman who stood where there had been for eighteen years almost no manifestation of spiritual life,—just a dead, monotonous routine. For eighteen years she prayed, and prayed alone most of that time. God finally answered her prayers. When I last visited there I knew of no place in the United States where God was working more quietly and effectively, in the unity of the true church. There was a real spirit of fellowship that seemed almost to wipe out denominational lines. But for eighteen years she had prayed. There are many such people who need the prayers of God's people, and who are standing for what we stand for here.

Just one more illustration of the many we might give from the letters that come to the office of the Victorious Life Testimony. A woman lived in a town where no souls were being saved, where revival services seemed to be a waste of time, where the people were living respectable lives but with no power and working of God's Spirit for the normal increase of the Body of Jesus Christ. She stood there for the truth, in persecution, in slander, in bitterness. They knew what she was. She stood there simply, in weakness of body, for years, until God's people had their prayers answered, and God had given her a new work of the Holy Spirit in that town.

These are just a few illustrations of thousands that might be given.

The Call from the High Priest.—The call has come from the Lord, we have said. Where is he? He to-day is the great High Priest within the heavenly veil. The high priest offered the sacrifice. He entered within the veil to make intercession. He came forth to bless the people.

Our Great High Priest has offered his supreme sacrifice for men, and to-day he is within the veil, ever living to make intercession. The call that comes to you and to me is from the One who, within the veil, is interceding for every member of his Body; and His call is this: "Who is on the Lord's side? unto *Me;* unto Me in the place of intercession; unto Me for the great fellowship that will reach to the ends of the earth; unto me in the prayer that will hold back the forces of evil; unto me in the prayer that will restrain the forces of the governments of the world until my people shall be gathered out; unto me in the prayer for the power of the Holy Spirit that shall make those men and women in isolated places stand with all the might of God; unto me in the build-

ing up of the Body of Christ and in its preparation till I shall return; unto me in the ministry of the Church of Christ that lost souls may be saved!"

A FELLOWSHIP OF CHRISTIAN BELIEVERS

By Mr. Trumbull

Our Lord Jesus, we thank Thee for the sure Word of God that Thou ever livest to make intercession for us; that Thou art on the throne now, at the right hand of God, expectant, until Thine enemies—all Thine enemies—be made Thy footstool under Thy feet.

If Thy return is near, as Thou hast so abundantly shown us by Thy Word that it is, we believe Thou art calling to us to draw closer to Thee, and to draw closer to each other, as fellow-members of the Body of which Thou art the Head in this fellowship.

Wilt Thou guide us, that Thy will may be known and Thy will may be done. We ask it in Thy name. Amen.

It may be that God would have the Christian believers, members of the Body of Christ, who are in this conference, draw closer together in a fellowship with each other and with others the world around.

Do you think it would strengthen the hearts and hands and the work of faith of many if we who are here to-night were led to unite in a permanent prayer fellowship for all the members of the Body of Christ throughout the world?

May we ask God, silently, in these few moments of the closing part of this meeting, whether that is God's will for us?

There can be no fullest fellowship in prevailing prayer except as that prayer is based on the words of our Lord and the teachings of our Lord, which means the whole Bible. "If ye abide in me, and my words abide in you, ye shall ask what ye will and it shall be done unto you."

The Council of this Testimony, after much prayer, have been led to believe that those who are in this meeting to-night should be asked whether they would like to enter into a simple fellowship of prayer, united in a personal acceptance of the fundamentals of the Christian faith, as those fundamentals are found in the Word of God and have always been accepted by the evangelical Christian Church through the nineteen centuries of the Christian era.

Let me mention some of the fundamentals which we in these conferences believe and teach.[1]

As we center everything in Christ himself we put him first, and believe that Christ is not only God but man, not only man but God; so we believe in the deity and humanity of Christ, as no man has ever been God, and as God only in Jesus ever became man. That requires the virgin birth of this unique God-man, born as no other man has ever been born since the world began, whose father was not a man but God, and whose mother was a virgin.

We believe that this virgin-born Christ made atonement for the sins of men by His own shed blood and death, and that following his substitutionary, atoning death God the Father raised him from the dead; so we believe in the bodily resurrection of the Lord Jesus Christ.

We believe that our Lord ascended in that same body (but changed in the resurrection) to the throne of God in heaven, there to make intercession for us, and that from there he gave the gift of the Holy Spirit, the Third Person of the Trinity, to abide in the Church and in believers forever. And we believe that it is the privilege of all members of the Body of Christ to-day to live the Spirit-filled life, walking in the Spirit in victory and love, "the Life that is Christ."

We believe that those who have received Jesus Christ as the Son of God and, by his death, as their own personal Saviour, are to spend all eternity in conscious fellowship with him; and that those who shall not have received Jesus Christ as their Saviour will (because it is so declared in God's Word, and more often through the lips of the Lord Jesus himself than through any one else) spend all eternity in everlasting, conscious torment.

We believe all this because it is all declared in God's Word; for we believe that the Bible is wholly God's inspired and infallible Word, *all,* as originally given to holy men of old by the Holy Spirit.

And we believe that that last Great Commission uttered by our Lord as recorded in the last chapter of Matthew is the duty and privilege of the Church and of every member of the Church; to send or carry the Gospel into the whole world, making disciples of every nation, and building up the

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1 A pamphlet giving the Doctrinal Position of the Victorious Life Testimony may be had from The Sunday School Times Co., 1031 Walnut St., Philadelphia, Pa., at 30c. a dozen, or 3c. each.

Body of Christ,—not only saving the lost, but teaching and building up those who are the saved into the likeness of Christ.

And we look for the personal return of "this same Jesus," who "shall so come in like manner" as he went.

There are multitudes of God's children, all over the world, who are bound together by their common belief in these precious truths, and who are hungry for fellowship and for drawing closer together. What would it mean to them if all of us who are here should, from this night on, commence a regular, united intercession for all the members of the Body of Christ throughout the world, that the anointing of the Holy Spirit should be upon them and ourselves for such an evangelization of the lost at home and abroad as God longs to have, in order to complete the Body of Christ, that the Lord Jesus may come back?

We want to ask all who are here to-night, and who believe that God would have us unite in such a prayer fellowship of Christian believers, believers in his Word and in all that it declares, take the opportunity of entering such a fellowship of prayer by signing our names and addresses to the blank cards that have been placed in the pews of the church. Will you prayerfully consider whether the Lord Jesus is calling us into this prayer fellowship for the whole Body of Christ?

Just stop and think a moment what we ought to pray for: that all true believers, members of the invisible and true Church of Christ, shall be safeguarded through the terrible attacks of modernism and unbelief, shall be cleansed from all unbelief themselves (there are many saved Christians more or less poisoned by the teachings of unbelievers), and then shall be set on fire for reaching the lost, the very last of the lost who can be saved before the Lord returns.

That is something of what God, I am sure, will lead us to pray for in the new consciousness which we hope he will give us, of our fellowship with all the members of the Body of Christ throughout the world.

Now may we bow our heads in prayer and, after silent prayer, if we believe these fundamentals of the Christian faith, and if God leads us to do so, write our names and addresses on the cards, and it will be understood that all of us who do this will be responding to what we believe is God's leading to enter this prayer band of intercession for the Body of Christ throughout the world in these last days.

To all who sign these cards a statement will be mailed concerning this Fellowship of Christian believers.

In response to the call of these messages, 127 persons at the Conference signed their names in expression of their purpose to share in this prayer fellowship of Christian believers. To all of these, later, was mailed the following statement, which is now issued as a leaflet. Will you prayerfully consider this not only as God's call to yourself to enter into this prayer fellowship, but also whether he would have you bring as many others as possible into the same blessing by securing a quantity of the leaflets and sending them, with a personal word, to your Christian friends at home and in the mission fields? The leaflet may be had at 10 cents a dozen copies, 35 cents for fifty copies, or 2 cents each, postpaid, from A Fellowship of Christian Believers, 80 Stafford Building, 1114 Chestnut Street, Philadelphia, Pa., U. S. A. A larger pamphlet, containing these messages by Mr. Dinwiddie and Mr. Trumbull on The New Fellowship, with the Declaration of Intercession also, may be had from the same address at 50 cents a dozen copies, $4.00 a hundred, or 5 cents each, postpaid.

Declaration of Intercession in A Fellowship of Christian Believers

Believing that there is great need for world-wide fellowship among Christian believers, that they may unite in intercession (Eph. 6:18), in testimony (Rev. 12:11), in service (Rom. 12:1, 11), and in sympathetic bearing of one another's burdens (Gal. 6:2);

Believing that God is calling upon his people to "declare . . . all the counsel of God" (Acts 20:27), which according to His Word, the Bible, includes the following doctrines:

The full and unique Inspiration and inerrancy of the whole Bible, the infallible Word of God, as given in the original autograph manuscripts of the Scriptures;

The Godhead of the Trinity, eternally one God in three Persons, Father, Son and Holy Spirit;

The Virgin Birth of the Son, Jesus Christ, in his incarnation on earth;

The substitutionary Atonement for the sins of all mankind by the sacrificially shed blood and death of Christ on the cross;

The Resurrection of the body of Christ (in which he died on the cross), and his Ascension in that now glorified body to the right hand of the throne of God in Heaven;

The lost condition of all mankind by nature, and salvation by faith alone in Christ as Saviour, not by works, by which no flesh shall be justified;

The personal, visible Return of Christ to this earth to establish His Kingdom among men;

The eternal blessedness, in fellowship with God, of all men who thus savingly believe in Jesus Christ;

The everlasting conscious punishment, in final separation from God, of all who reject Christ as Saviour;

BELIEVING all the above doctrines myself as included in God's perfect and infallible revelation of truth to men;

I HEREBY DECLARE my purpose to unite with all others who are so led, in systematic intercession for the whole body of Christ on earth, that all its members may be cleansed and anointed by the Holy Spirit for daily living of the Spirit-filled life, may be protected and strengthened against all attacks of unbelief in whatever form, and may enter into their full stewardship of evangelization at home and abroad,—especially of those peoples to whom no message of the Gospel has yet gone,—that the lost may be saved and the saved may be built up, in preparation for the return of our Lord.

.....(signature)

(Date).....

It is understood, by those who unite in this Fellowship, that there are fellow Christians who, for one reason or another, cannot conscientiously sign this declaration, and it is heartily recognized that the question of signing is not necessarily a test of either fellowship or Christian faith.

(This paper is to be kept, as a prayer reminder, by the signer. The detachable perforated slip is to be filled out with name and full address of the signer and mailed to A Fellowship of Christian Believers, 80 Stafford Building, 1114 Chestnut St., Philadelphia, Pa., U. S. A.)

(for perforated slip)

I have this day signed the above Declaration of Intercession and send this duplicate signature to be kept by A Fellowship of Christian Believers, 80 Stafford Building, 1114 Chestnut St., Philadelphia, Pa., U. S. A.

(Date).....

(Name).....

(Full Address).....

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SELECTED LISTS OF LITERATURE

The books and leaflets included in the following lists cover topics specially considered at the Victorious Life Conferences. In many cases the books or leaflets have been written by Conference speakers, or were strongly recommended by them. The lists are in no sense exhaustive, and many excellent titles have necessarily been omitted.

Any of the books and leaflets mentioned may be ordered from The Sunday School Times Company, 1031 Walnut Street, Philadelphia, unless otherwise stated.

BIBLE STUDY

Once a Year, J. H. Smeeton, 20 cents each, $2 a dozen, or $15 a hundred.
Through the Bible in a Year by Questions, Oscar S. Schultz, 25 cents each, $2.50 a dozen, or $20 a hundred.
Your Study Bible, John Weaver Weddell, D.D., $1.25.
Satan, Lewis Sperry Chafer, $1.
Salvation, Lewis Sperry Chafer, $1.
Grace, Lewis Sperry Chafer, $1.50.
The Meaning of the Cross, the Rev. Gordon Watt, $1.
Rightly Dividing the Word of Truth, C. I. Scofield, D.D., paper, 25 cents; cloth, 50 cents.
Methods of Bible Study, W. H. Griffith Thomas, D.D., 75 cents.
How I Study the Bible, C. I. Scofield, D.D., 20 cents a dozen, $1.50 a hundred, or 2 cents each.
How I Came to Believe the Bible, Charles Gallaudet Trumbull, 30 cents a dozen, $2 a hundred, or 3 cents each.
Books the Bible Teachers Value Most, 30 cents a dozen, $2 a hundred, or 3 cents each.
The Bible the Very Words of God, Charles Gallaudet Trumbull, 50 cents a dozen, $4 a hundred, or 5 cents each.

OUR LORD'S RETURN

The Kingdom in History and Prophecy, Lewis Sperry Chafer, $1.
Seven Biblical Signs of the Times, Lewis Sperry Chafer, 15 cents.
What Do the Prophets Say? C. I. Scofield, D.D., $1.25.
Jesus is Coming, W. E. Blackstone, 75 cents.
The Coming Day, Ford C. Ottman, D.D., boards, 75 cents; cloth, 90 cents.
Is the Truth of the Lord's Return a Practical Matter for To-day? Charles Gallaudet Trumbull, 40 cents a dozen, $3 a hundred, or 4 cents each.

PRAYER

How I Know God Answers Prayer, Rosalind Goforth, $1.25.
Adventuring with Sister Abigail, Grace K. Swanger, boards, 60 cents; paper, 25 cents.
Men Who Prayed, Henry W. Frost, D.D., $1.50.
The Strategic Value of Prayer, The Rev. Gordon Watt, 25 cents.
Method in Prayer, W. Graham Scroggie, D.D., $1.
The Ministry of Intercession, The Rev. Andrew Murray, $1.25.

DEVOTIONAL

Heart Songs, Henry W. Frost, D.D., $1.25.
When the Days Seem Dark, Philip E. Howard, $1.25.

Meditations on the Apostles' Creed, Wm. Jones Gregory, D.D., 25 cents.
The Name That Shall Endure, The Rev. Gordon Watt, 25 cents.
Service and Inspiration, Alexander Smellie, D.D., $1.50.
In the Hour of Silence, Alexander Smellie, D.D., $1.50.
Messages from the Morning Watch, Charles Gallaudet Trumbull, $1.
Out of Doors, Nature Songs, Annie Johnson Flint, 40 cents.
Songs of Faith and Comfort, Annie Johnson Flint, 40 cents.
By the Way, Travelogues of Cheer, Annie Johnson Flint, 40 cents.

MISSIONS

The sound literature in this field is so extensive that no attempt is here made for a representative list; the catalogues of the various evangelical publishers will be found to contain an abundance of suitable titles.

SOUL-WINNING

True Evangelism, or Soul-Winning by Prayer, Lewis Sperry Chafer, $1.
What is the Gospel? Charles Gallaudet Trumbull, paper, 50 cents; cloth, 75 cents.
Every-Member Evangelism, J. E. Conant, D.D., $1.50.
From the Rabbis to Christ, Henry L. Hellyer, 60 cents.
Individual Soul-Winning, 15 cents, or $1.50 a dozen.
Fishin' Jimmy, Annie Trumbull Slosson, 60 cents.
Individual Work for Individuals, H. Clay Trumbull, $1.10.
Taking Men Alive, Charles Gallaudet Trumbull, $1.35.
Hints for the Soul-Winner, 20 cents a dozen, $1.50 a hundred, or 2 cents each.
Interpreters for God, C. G. Trumbull and J. B. Carpenter, Jr., 30 cents a dozen, $2 a hundred, or 3 cents each.
How She Found Christ, 30 cents a dozen, $2 a hundred, or 3 cents each.

THE VICTORIOUS LIFE

He That is Spiritual, Lewis Sperry Chafer, $1.
Sanctification, Lewis Sperry Chafer, 15 cents.
Reigning in Life, J. East Harrison, $1.50.
Victorious Life Hymns, Charles M. Alexander and Council of the Victorious Life Testimony, cloth, 60 cents, or $55 per hundred; manila, 40 cents, or $35 per hundred, postpaid.
How to Live the Victorious Life, by an Unknown Christian, 75 cents.
The Life That Wins, Charles Gallaudet Trumbull, 20 cents a dozen, $1.50 a hundred, or 2 cents each.
What is Your Kind of Christianity? Charles Gallaudet Trumbull, 40 cents a dozen, $3 a hundred, or 4 cents each.
Marks of the Victorious Life, S. R. Staley, 20 cents a dozen, $1.50 a hundred, or 2 cents each.
Real and Counterfeit Victory, Charles Gallaudet Trumbull, 40 cents a dozen, $3 a hundred, or 4 cents each.
Victory Without Trying, Charles Gallaudet Trumbull, 40 cents a dozen, $3 a hundred, or 4 cents each.
Is Victory Earned or a Gift? Charles Gallaudet Trumbull, 30 cents a dozen, $2 a hundred, or 3 cents each.
May Christians Lose Sinful Desires? 20 cents a dozen, $1.50 a hundred, or 2 cents each.
The Secret of the Victorious Life, The Rev. F. W. Barker, 20 cents a dozen, $1.50 a hundred, or 3 cents each.
"Is," Charles Gallaudet Trumbull, 30 cents a dozen, $2 a hundred, or 3 cents each.
Victory's Final Secret, 20 cents a dozen, $1.50 a hundred, 3 cents each.

Victorious Life Training Class Syllabus, Charles Gallaudet Trumbull, 30 cents a dozen, $2 a hundred, or 3 cents each.
The Victorious Life Testimony—Its Doctrinal Position, 30 cents a dozen, $2 a hundred, or 3 cents each.
Perils of the Victorious Life, Charles Gallaudet Trumbull, 60 cents a dozen, $5 a hundred, or 6 cents each.
What Justification Is and What It Does, W. H. Griffith Thomas, D.D., 40 cents a dozen, $3 a hundred, or 4 cents each.
Sanctification—What It Really Is, W. H. Griffith Thomas, D.D., 40 cents a dozen, $3 a hundred, or 4 cents each.
When the Spirit's Fire Swept Korea, Jonathan Goforth, D.D., 50 cents a dozen, $4 a hundred, or 5 cents each.
What Can the Holy Spirit Do for Us? The Rev. John McNicol, 30 cents a dozen, $2 a hundred, or 3 cents each.
How to Win, and Other Victory Messages, Paul Rader, 35 cents.
The Christian's Secret of a Happy Life, Hannah Whittall Smith, $1.
Kept for the Master's Use, Frances R. Havergal (several publishers and prices).
The Christ Life, A. B. Simpson, D.D., paper, 35 cents; cloth, 85 cents.
The Threefold Secret of the Holy Spirit, James H. McConkey (Silver Publishing Co., Bessemer Bldg., Pittsburgh, Pa., free).
Grace and Power, W. H. Griffith Thomas, D.D., $1.25.
Life Abiding and Abounding, W. H. Griffith Thomas, D.D., 60 cents.
The Holy Spirit of God, W. H. Griffith Thomas, D.D., $2.
Included in Christ, Charles Gallaudet Trumbull, 50 cents a dozen, $4 a hundred, or 5 cents each.

The following leaflets may be ordered from The Christian Life Literature Fund, 80 Stafford Building, Philadelphia:

Just Himself, Mrs. Ralph C. Norton, 40 cents a dozen, $3 a hundred, or 4 cents each.
Is the Victorious Life Practical? Oliver R. Heinze, 20 cents a dozen, $1.50 a hundred, or 2 cents each.
Famous Victory package of twenty choice leaflets on the Victorious Life, 30 cents.

THE CHRISTIAN HOME

Father and Son, Philip E. Howard, $1.
The Home God Meant, George N. Luccock, D.D., $1.25.
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